

S.M.S.O. Sabha Publication No. 106

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

Sri Vishnusahasranama Bhashya Sangrahartha

Part III (203 to 305 Names)



श्रीमदानन्दतीर्थभगवत्पादाचार्याः

S.M.S.O. SABHA

Chirtanur (Near Tirupati, A.P.)

PIN 517 503

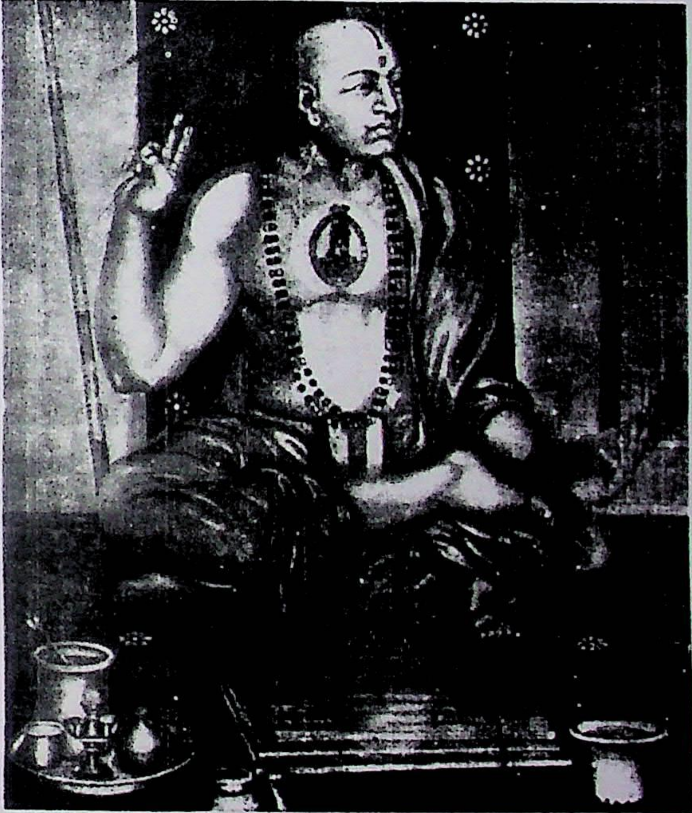
2002

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S.M.S.O. SABHA
Chirtanur (Near Tirupati, A.P.)
PIN 517 503
2002

॥ श्रीः ॥



TAMRAPARNI SRI D. V. SUBBACHAR, B.A., F.C.A.
Chartered Accountant, Coimbatore
1-12-1907 — 9-1-1993

[An Accredited Scholar on Dwaita Vedanta]

Father and Vidya Guru of the Author of this humble work

A Patron Member of the Sabha who had interest in its growth in propagating Dwaita School of Thought

॥ श्री लक्ष्मीवेंकटेशो विजयते ॥

॥ श्री हयवदनमध्वेश पाहि ॥

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

Sri Vishnusahasranama Bhashya Sangrahartha

Part III

[203 to 305 Names]

[अमृत्युः to प्रभुः]

By

TAMRAPARNI SUBBACHAR RAGHAVENDRAN, M.A., B.L.

(T. S. Raghavendran, Advocate, Coimbatore)

S.M.S.O. SABHA

Chirtanur (Near Tirupati, A.P.)

PIN 517 503

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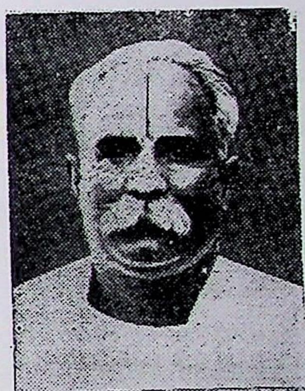
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यद्यत् आचरति श्रेष्ठः तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकः तदनुवर्तते ॥ – गीता ३–२१

" Whatever is performed and whatever is relied on by notable personalities who set an example to others in the world, the same is followed by others also. —Gita 3-21

re-1

SRI G. KUPPUSWAMY NAIDU, Avl.

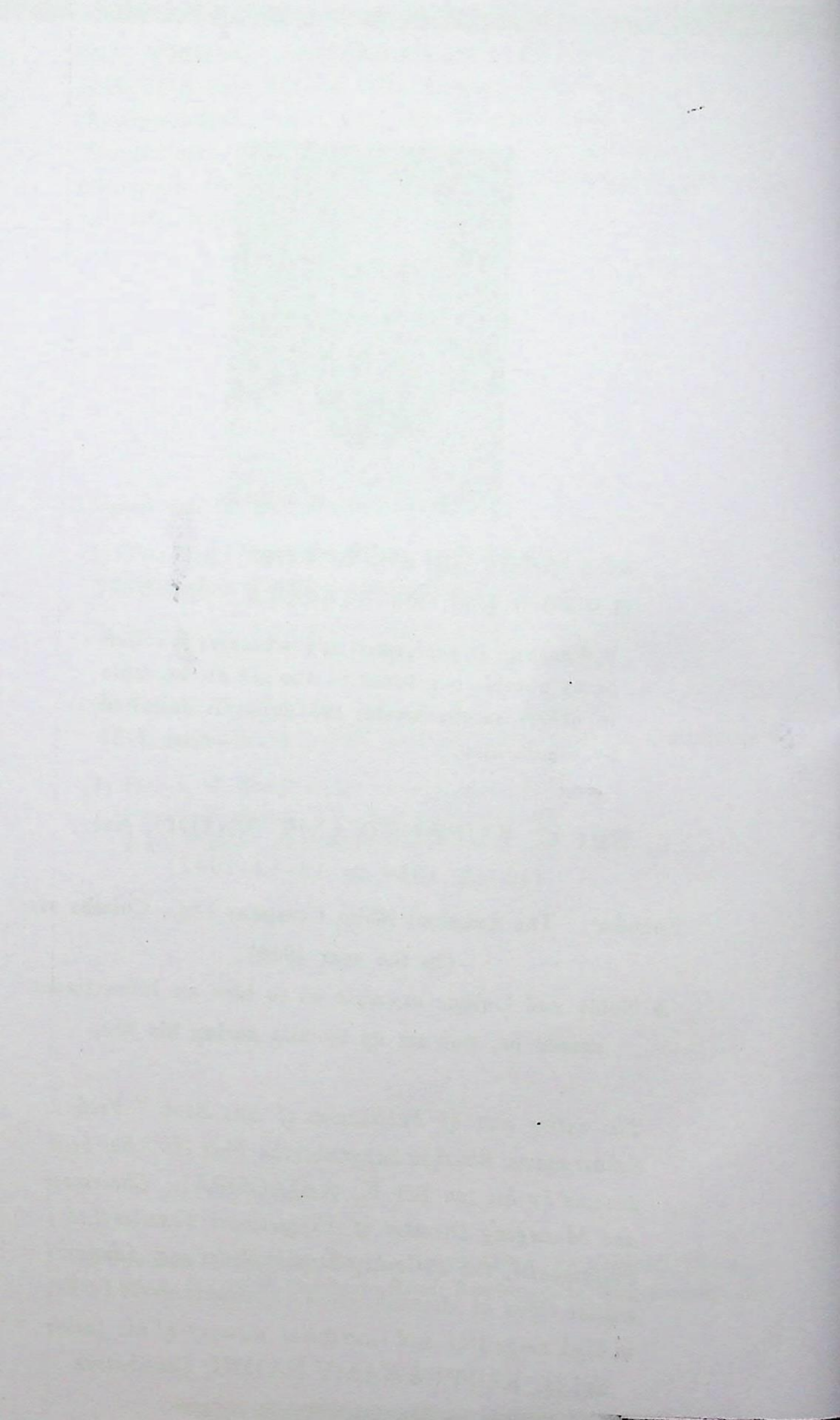
(13–12–1884 to 19–12–1942)

Founder : The Lakshmi Mills Company Ltd., Coimbatore

(In the year 1910)

A Noble and Unique example as to how an Industrialist should be, was set up by him during his life.

The entire cost of Publication of this Book " Vishnu Sahasranama Bhashya Sangrahartha Part III" has been donated by his son Sri K. RAJAGOPAL, *Chairman and Managing Director of Vijayeswari Textiles Ltd, Puliampatti, via Pollachi, Tamil Nadu and Administrative Office at Avinashi Road. Coimbatore-641 037, in high respectful and reverential memory of his father* Sri G. KUPPUSWAMY NAIDU, *Coimbatore.*



PUBLISHER'S NOTE

We are extremely happy and jubilant and overwhelmed with extra-ordinary joy and happiness to present our 106th publication **'Sri Vishnu Sahasranama Bhashya Sangrahartha'** Part III from 203 to 305 names of Paramatma Sri Vishnu. Our Joint Secretary, Sri T. S. Raghavendran, M.A., B.L., Advocate, has written this book with reference to various works like Bhashyas and other sacred Sadagamas.

The learned author has taken considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given references to the works of Srimad Acharya because no work will become Pavitra without the connection with Sri Pavamana—Sri Great Vayu—Sri Great Madhvacharya.

Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore, (popularly known as T.S.R.) is also my Vidya Guru. He is a highly devoted humble and sincere scholar. He has been traditionally and systematically well trained for a number of years by his father and Vidya Guru Tamraparni Sri D. V. Subbachar, a stalwart in Dwaita Vedanta. His Guru felt extremely happy at the humble achievements and growth of his son-sishya and blessed him and ordered him to work out plans and schemes, so that the works of Srimad Acharya and his followers can be carried to the ordinary devoted public who may not be able to read the original works, due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Sri T. S. Raghavendran is working round the clock, to fulfil the promise made to his father and Vidya-Guru.

This humble Sri T.S.R. is achieving the result by Sri Hari Vayugalu's grace step by step.

Sri T. S. Raghavendran has to be thanked by one and all thro'out the world, for his sincere and highly dedicated service to the world of Vedanta and Dwaita Religion in particular.

The most noteworthy point is that he never aspires anything even in mind, in return of worldly gain at all. All that he humbly wishes is that the devoted readers should amass virtues and should obtain the grace of Sri Hari Vayugalu and thereby he obtains a share in it and he feels highly satisfied and feels immensely joyful and thankful to Sri Hari Vayugalu for having chosen him for this great noble work.

S.M.S.O. Sabha and the entire world of Vedanta, should always be indebted to him, for such selfless great service rendered.

Incidentally, Sri T. S. Raghavendran has written and published so far 57 works which are listed below. They are most useful and connected to topics of large interest to the devoted truth-seekers and hailed thro'out the world. *I honestly feel that such books are the need of the hour.*

(1) श्री वायुतत्त्वमहिमा—The Unique Glory of Sri Vayu Tatwa. 1992

(2) अचिन्त्यशक्तिविचारः—Incomprehensible and Extra-ordinary Power of Lord Narayana. 1994

(3) जीवकर्तृत्ववादविचारः—Action or Agency of the Soul. 1995

(4) भगवद्गीतायां अवक्षेपकाः—Quiz in Bhagavad Gita. 1995

(5) गीता यथार्थ भाव संग्रहः—अर्जुनविषादयोगः—
प्रथमोऽध्यायः Authentic Elucidation of
Gita—I Chapter—Arjuna's Mental Distress. 1995

(6) हरिः परतरः—Hari is Supreme. 1995

(7) गीता यथार्थ भाव संग्रहः—सांख्यं=ज्ञानं—श्लोकाः
१–३८ Authentic Elucidation of Gita—
II Chapter Part I Sankhyam=Knowledge.
Verses 1 to 38. 1996

(8) गीता यथार्थ भाव संग्रहः द्वितीयोऽध्यायः—योगः=
उपायः—श्लोकाः ३९–७२—Authentic Elucidation
of Gita—II Chapter, Part II Yoga=Means. 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः—अष्टादशोऽध्यायः
(1 to 170 श्लोकाः) पाण्डवदिग्विजयः
Mahabharata Tatparya Nirnaya,
18th Chapter Verses 1 to 170
Tour of Pandavas. English Translation. 1996

(10) सत्यं जगत् World is Real. 1996

(11) "Gitavil Puriyada Pudirgals"
(in Tamil—SMSO Publication) 1996

(12) श्रीनिवास विवाह प्रशंसनम्
Glories of Lord Srinivasa's Marriage.
(450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः—दशमोऽध्यायः
श्री वेदव्यास अवतारः (Slokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम्—Yamaka Bharatham. 1997

(15) तत्त्वतो भेदः—Difference Is Real. 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः—11th Chapter
श्रीकृष्णचरिते अंशावतरणम् (1–237 Slokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः—
29th and 30th Chapters 1998
(Samasta dharma nirnaya and Aswamedhika)

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(37) Sri Vishnusahasranama Bhashya
Sangrahartha Part I (1 to 106 names)

(38) Jolts of Jayatirtha

(39) Tirtha Prabandha–Part I—
Paschima Prabandha

(40) Harikathamruta Sara—Mangala Sand

(41) Glories of Brahma Tarka

(42) Harikathamruta Sara—Karuna Sand

(43) Sri Vishnu Sahasranama Bhashya
Sangrahartha Part II (107 to 202 na

(44) Tirtha Prabandha–Part II—
Uttara Prabandha

(45) Tirtha Prabandha–Part III—
Purva Prabandha

(46) Sangraha Ramanayana—Tamil
(Bala Kanda and Ayodhya Kanda I

(47) Harikathamruta Sara—
(Vyapti and Bhojana Sandhi)

(48) Tirtha Prabandha–Part IV
Dakshina Prabandha

(49) Vibhuti Tattva—Bhagavad Gita
10th Adhyaya—Bhagavatha 11th Sk
16 Adhyaya—Vayu Purana—Magh
Mahatmya–I Adhyaya and Harikat
Sara–Pancha Vibhuti Sandhi

(50) Sudha Sangraha—in Sanskrit by Ta
Sri D. V. Subbachar, and English
T. S. Raghavendran, for the First
Adhikarana 'Jijnasadhikaranam' c
of 88 verses in Anuvyakhyana

(51) Harikathamruta Sara—Pancha Mah
Sandhi and Pancha Tanmatra Sand
combined

(52) Unparallel Mahimas of Tatparya C

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ank profusely Sri K. Rajagopal, Chairman and
Director of Vijayeswari Textiles Ltd., Puliam-
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i Road, Coimbatore–641 037, who was kind
donate the entire amount for the publication
t humble work in memory of his revered father
puswamy Naidu, Founder of The Lakshmi Mills
Ltd., in the year 1919. We admire his generosity
to the Sabha and we pray Sri Hari Vayugalu
Venkateshwara for his long life, peace and
and for all the members of his family and
patronage for such valuable, sacred and useful
ns.

hank profusely Sri D. S. Krishnachar, M.Sc., of
nting House, Bangalore–4, for his highly dedi-
sincere service to the Divine Philosophy of the
chool and for faultless and very neat printing

Lord Sri Hari Vayugalu shower their anugraha
nder more and more valuable humble service to
of the Great Dvaita Vedanta which is the only
d on the Vedas and supported by all Scriptures.

25–5–2002, Saturday,
nha Jayanthi
sacred day

R. Ananthan, B.Sc., F.C.A.
Chartered Accountant
Hon. Secretary, S.M.S.O. Sabha

FOREWORD BY THE HUMBLE AU

By the Grace of Sri Hari Vayugalu a anugraha of my Guru, Tapasvi Vairagyamur 1008 Sri Satyatma Tirtha Sripadangalavaru the blessings of my father, guru, mentor, T Sri D. V. Subbachar, B A., FCA, Chartered A Coimbatore I am submitting this present pu Sri Vishnu Sahasranama Bhashya Sang Part III from 203 to 305 names of Lord M This humble author, by the anugraha of able to place before the devoted public so f which have been listed in the Publisher's N present publication is placed at the Lotus Feet Mentor and Father, Tamraparni Sri D. V. with these two humble verses in praise of him.

श्रीनारसिंहवरपुत्रसुपुत्ररत्नं
कोयंपुरी वरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषित शिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्ब

Tiruppur,
25-5-2002, Saturday
Sri Narasimha Jayanthi
Punya and sacred day

T. S.
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Dwaita Ved

the great sastras with the help of Srimadacharya's great works and string these pearls on a thread and make it a beautiful garland. All the pains and efforts are for you. But all that your readers to do is to get this garland of pearls, wear it around their neck and enjoy it and get immense punya.

A truth-seeker finds in the present book "Rishi Panchami Vratha Katha Mahima" the following gems of truth.

1. The present book dealing with "Rishi Panchami Vratha Katha" should not be misunderstood as pertaining only to women. As a matter of fact, this is a conversation between Lord Sri Krishna and Sri Dharmaraja, the eldest son of Kunti.

2. Brahmandapurana should be understood in the light of Srimad Bhagavatham and by the final authority of Mahabharatha Tatparya Nirnaya which is the last word on this aspect.

3. On Rishi Panchami day "Saptha Rishis" are to be specially worshipped. Atri Maharishi, one of the Saptha Rishis had one of his three sons who is Paramatma Himself called as 'Datta'. Since Paramatma Datta was born in Atri Kula, he was known as 'Dattatreya' and not as commonly misunderstood Datta Triya that is three-combined as Brahma, Vishnu and Maheshwara which is totally unauthentic and absurd.

4. In Srimad Bhagavatham, under the 6th Skandha, 8th Adhyaya runs for 43 Verses which is called as 'Narayana Kavacha' and this would protect the devotees from all disasters and calamities. Since this has connection with female periods, this should be read on Rishi Panchami Vratha day.

As a great scholar, you only too well know the story of great sage Dadheechi of the Bhagavatham, whose bones were so powerful because he had mastered the mantra Narayanavarma. He gave his bones to gods at the time of his death. And with the thunderbolt made of these bones, Indra defeated Vritrasura and other demons.

5. The contradiction one finds between the story relating to Devendra and Vishwaroopa Brahmana and the story relating

to Devendra and Vritrasura in Brahmandapurana, should be Nirnaya of Srimadacharya. On the Rishi Panchami Vratha day, one should recite this with the understanding of the real prameya.

6. Since this "Rishi Panchami Katha" was narrated by Sri Krishna to Dharmaraja, Sri Krishna expects His devotees to read (i) Para Vidya Brahma Sutras. It should be read well with Bhashya and other commentaries and (ii) Mahabharatha Tatparya Nirnaya.

7. A truth-seeker should understand that for Draupadi Devi, there is no stage like 'Rajaswala' menstruation at all, Draupadi is Bharathi Devi and wife of Lord Sri Vayudeva. She is one of the Para Sukla Thrayas. This Rajaswala sin cannot be distributed to Draupadi Devi who is far superior to Devendra. The other three Devis who are residing in the same body of Draupadi Devi are alone affected by this Rajaswala state. Hence this hidden truth should be understood in the light of Srimadacharya's Mahabharatha Tatparya Nirnaya.

8. The glories of Saraswathi and Bharathi Devi must be understood from the authentic and pious work of Sattatva Rathna Mala of Sri Ananda Tirthacharya Tamraparni.

9. Finally, a truth-seeker should understand the greatness of Kunthi Devi. With great courage and deep devotion to Lord Sri Krishna, she prayed to Him that she is ready to undergo any trials and tribulations provided Sri Krishna assures her that He would appear before her and protect her. She also should be remembered on Rishi Panchami Day.

I sincerely feel that one who has done some purva punya and has the blessings of Sri Hari Vayugurus only can get this kind of very rare and unique work and read it.

I sincerely wish and pray that you should be awarded a doctorate degree for this kind of very rare, exceptional and unique work and you fully deserve it. I pray Sri Hari Vayugurus to bless you with long and prosperous life and to continue

with this kind of service in spreading the message of Srimadacharya.

With great regard and respect.

Thanking you,

Your humble sishya,
S. K. Narasimhan

* * *

S. V. R. Achar

53, Amma Mantapam Road
Srirangam
Trichy–620 006
6–7–2001

पूज्यराद म. श. श्री राघवेन्द्राचार्य ताम्रपर्णियवरिगे रामचन्द्राचार्य माडुव नमस्कारगळु। उभयकुशलोपरि। नीवु भाषान्तर माडिद श्रीमन्महाभारत तात्पर्यनिर्णयद अध्यायगळु मत्तु समीपदल्लि तावु बरेद 'ऋषिपञ्चमीव्रतकथामहिमा', 'श्री सत्यनारायणव्रतकथामहिमा' ई पुस्तकगळु नमगे तलुपितु। बहळ संतोषवायितु। बहळ चेन्नागि बरेदिद्दीरि। अज्ञरिगु सुज्ञरिगु अवरवर योग्यतानुसार उपयोगवागुवदु कण्डु अति संतोषवागुत्तदे।

नीवु बरियुव क्रम मुन्दिन जनरिगे बहळ उपकारवागिरुवुदु। निश्चय। निमगे यावाग वेळे (Time) सिगुत्तदे, इष्टु विषयगळन्नु संग्रह माडि बरियुत्तीरि ?

नीवु निम्म ताम्रपर्णी कुलक्के उचितवाद व्यक्ति एन्दु तिळिदु बरुत्तदे। निमगे श्रीहरिवायुगुरुगळु पूर्णायुष्य आरोग्य कोट्टु इदे तरह अनेक ग्रन्थगळन्नु निम्मिन्द बरिसलि एन्दु प्रार्थिसुत्तेने। निम्म तन्देयवरु निम्मिन्द बहळ धन्यरादरु।

इति
S. V. Ramachandra Sarma

C. N. Jayaraman

No. 5, Parasakthi Co-op. Colony
Murar Road, Mulund West,
Mumbai–400 080, 8-7-2001

My Dear Sri Raghavendran,

Received your book on Rishi Panchami Katha Mahima and Dhruva Supreme Devotee of Lord Hari. Kindly accept our namaskarams and thanks.

We are indeed very blessed to have a Sadguru like you. In spite of your busy work schedule you have been so kind to us in so many ways. We always remember Sumadhva Vijaya Pata, Gita Classes etc., which we attended at Coimbatore. We are very much grateful to you for all the Audio Cassettes, books and specially your love and affection. All these have enriched our life by leading towards Sri Hari Vayugalu Devara Upasana Marga in a wonderful way. Once again our namaskarams to your goodself.

The book on Rishi Panchami Katha Mahima is a treasure house worth all times to come. You have so well arranged the matters from Mahabharatha Tatparya Nirnaya, various Puranas, Dwadasha Stotra etc., which render to us the importance of Sri Hari Vayu Mahima and basic concepts of Taratamya Jnana. Particularly for example the descriptions of all the Sapta Rishis and their aspects of upasana of Sri Hari etc. and what they mean to all of us.

Again Sri Bharathi Devi as Draupadi and Sri Madhvacharya dictums to solve most complex matters and make clear our way to supreme knowledge (without any confusion etc.).

Kunthi Devi's prayer to Sri Krishna is so much well said and written. Step by step it creates in us the real aspect of Bhakthi, Jnana, Vairagya. Particularly high-lighting Sri Paramatma as Swatantra Purushottama, Sarva Rakshaka, Anantha Kalyana Paripurna etc., etc. Thank you so much.

I am unable to write much more as it should be in my efforts to express our feelings of appreciation and gratefulness. Please excuse and kindly aceept our namaskarams. Sri T. S. R. you are so dear to all of us. Kindly visit us at Mumbai so that we can have Amritha (Nectar) in person.

With warm regards,

Yours sincerely,
Sd. C. N. Jayaraman

॥ श्रीविष्णुसहस्रनाम स्तोत्रम् ॥

तृतीयः भागः

[अमृत्युः to प्रभुः]

द्वितीय भाग २०२

अमृत्युस्सर्वदृक् सिंहः सन्धाता संधिमान् स्थिरः ।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥ २२ ॥ ११

गुरुर्गुरुतमो धामस्सत्यः सत्यपराक्रमः ।
निमिषोऽनिमिस्स्रग्वी वाचस्पतिरुदारधीः ॥ २३ ॥ १०

अग्रणीर्ग्रामणीः श्रीमान्न्यायो नेतासमीरणः ।
सहस्रमूर्धा निश्वात्मा सहस्राक्षस्सहस्रपात् ॥ २४ ॥ १०

आवर्तनो निवृत्तात्मा संवृतस्सम्प्रमर्दनः ।
अहः संवर्तको वह्निरनिलो धरणीधरः ॥ २५ ॥ ८

सुप्रसादः प्रसन्नात्मा विश्वधृग्विश्वभुग्विभुः ।
सत्कर्ता सत्कृतिः साधुर्जन्हुर्नारायणो नरः ॥ २६ ॥ ११

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२०३. अमृत्युः—ओं अमृत्यवे नमः ओं ॥

1. विनाश हेतु शून्यत्वात् अमृत्युः ॥

Vishnu is called **अमृत्युः** because He has no destruction at all. Destruction is of four kinds. Under Gita 2-17, it is said by Srimad Acharya from 'Mahavaraha' authority as—

अनित्यत्वं[1] देहहानिः[2] दुःखप्राप्तिः[3] अपूर्णता[4] ।
नाशः चतुर्विधः प्रोक्तः तदभावो हरेः सदा ॥

The four kinds of destructions are—

(1) Non-permanent (2) Loss of body
(3) Attainment of misery (4) Imperfection

All these four are never found in Vishnu and so He is called as **अमृत्युः** । Even Mahalakshmi has one kind of destruction namely **अपूर्णता** in the sense, She is not independent. Vishnu alone is independent.

2. न विद्यते मृत्युः यस्य यस्मात् इति अमृत्युः ॥

Vishnu is called **अमृत्युः** because He has no death at all.

3. Mrityu-Yama will run away on seeing Him (Vishnu). Taittireeya Upanishad says—**मृत्युः धावति पञ्चमः** ॥

4. In fact, Mrityu does all the work, only obeying His Orders, out of fear and respect. In Kataka Upanishad 2-3-3 it is said—

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

पञ्चमः=यमः the fifth one, myself (because it is a statement by Yama to Svetaketu). मृत्युः धावति=runs for the work, fearing Paramatma. So Vishnu alone is Amrityu.

5. अमृत्युः=मृत्युविरोधी ॥

Vishnu is the enemy of death. मृत्युः मृत्युत्वात्= Vishnu is the death for the God of death. Here the Avatara of Lord Sri Narasimha has to be remembered prominently.

उग्रं वीरं महाविष्णुं ज्वलन्तं विश्वतोमुखम् ।
नृसिंहं भीषणं भद्रं मृत्युमृत्युं नमामि अहम् ॥

6. In Srimad Bhagavatam the episode relating to Ajamila explains that Vishnu is the destroyer of death. The servants of Yama became helpless before that devotee when he recited the name of 'Narayana' Who is Vishnu, Who is the destroyer of death (अमृत्युः).

॥ श्रीः ॥

२०४. सर्वदृक्—ओं सर्वदृशे नमः ओं ॥

1. सर्वं पश्यति साक्षात्करोति इति सर्वदृक् ॥

Vishnu is called सर्वदृक् because He sees all. Vishnu is called सर्वदृक् because He gets direct vision of all.

2. स एव सर्वान् अनुकूल-प्रतिकूल-तटस्थान् यथार्हं नियन्तुं पश्यति इति सर्वदृक् ॥

Paramatma is called as 'Sarvadrik' because He alone sees all, whether they are well disposed towards Him or they are hostile towards Him or they are indifferent towards Him, in order to rule over them and reward them according to their Karmas. It is said—

अनुकूलान् तटस्थांश्च प्रतिकूलानपि स्वयम् ।
नियन्तुं च यथायोग्यं यः पश्यति स 'सर्वदृक्' ॥

3. Vishnu is called as 'Sarvadrik' because He sees al and by this, the true nature of Jagat is established. This name of Vishnu refutes the Adwaita School stating that Jagat as Mithya. Srimad Acharya states—

न च मायाविना माया दृश्यते विश्वमीश्वरः ।
सदा पश्यति तेनेदं न मायेत्यवधार्यताम् ॥

The magician is unable to see the articles in his magical projection. But God sees the world all the time. He is **सर्वदृक्** । Therefore the world is not an illusory projection, but it is a true one. **सत्यं जगत्** ॥

अपरोक्षदृशो मिथ्या दर्शनं न कचित् भवेत् ।

One who sees the things directly, will never see the illusion.

सर्वापरोक्षविद्विष्णुः विश्वदृक् तन्न तन्मृषा ।

Lord Vishnu sees everything directly. (He is **सर्वदृक्**). He sees the world. Therefore the world is not at all an illusion. It is Real, Real, Real.

॥ श्रीः ॥

२०५. सिंहः—ओं सिंहाय नमः ओं ॥

1. हिनस्ति इति सिंहः ॥

Vishnu is called **सिंहः** because He kills all the wicked and cruel devils.

2. सहते इति सिंहः ॥

Vishnu is called **सिंहः** because He is very tolerant.

3. As soon as Sri Vishnu is made as the subject of dhyana, then all the sins are destroyed and so He is called 'Simha'.

4. Paramatma took avatar similar to a lion, of the face and so, He is called as 'Narasimha'.

5. Dwadasa Stotra 6-2 says :—

देव नृसिंह हिरण्यकशात्रो सर्वभयांतक दैवतबन्धो ॥

That Great Deva, Lord Narasimha Who took the Roopa similar to that of a Lion and human being, destroyed the asura Hiranyakasipu. He cleared the fears of all satvic souls and is always the friend of Devatas.

6. सिश्चतीति सिंहः ॥

Vishnu is called as 'Simha' because He sprinkles in drops of His Prasada to His Devotees.

The 'Prasada' of Amrutha is sprinkled by Him on His devotees and then they are totally redeemed out of Samsara.

7. Vishnu is called as 'Simha' because He makes His devotees to moisten or soak or wet with devotion. Then He redeems them. The Sutra 3-2-19 states :

॥ ओं अम्बुवदग्रहणात्तु न तथात्वं ओं ॥

In the absence of perception full of water, that is, knowledge melting with love, affection and devotion, that state is not fully realised. This is He, Paramatma does all these and so He is called as 'Simha'.

8. He=Vishnu pours out His affection on His devotees and He is called as 'Simha'.

न तादृशी प्रीतिरीड्यस्य विष्णोः
गुणोत्कर्षज्ञातरि यादृशी स्यात् ।
तत्प्रीणनात् मोक्षं आप्नोति सर्वः
ततो वेदाः तत्पराः सर्व एव ॥ इति सौपर्ण श्रुतिः ।

He pours down affection and love on His devotees and so Vishnu is called as 'Simha'.

॥ श्रीः ॥

२०६. सन्धाता—ओं सन्धात्रे नमः ओं ॥

1. सम्यक् धारणपोषण कर्तृत्वात् सन्धाता ॥

Vishnu is called **सन्धाता** because He supports the Jivas and nourishes them.

2. रामादि रूपेण अहल्यादीनां गौतमादिभिः सन्धान कर्तृत्वात् सन्धाता ॥

In the avatar of Sri Rama, He jointed Ahalya and her husband Gautama in a fine manner, who were once separated earlier.

Mahabharatha Tatparya Nirnaya in 4–10—

अथो अहल्यां पतिताभिशप्तां प्रधर्षणादिन्द्रकृताद्दिलीकृतां ।
स्वदर्शनान्मानुषतामुपेतां सुयोजयामास स गौतमेन ॥ १० ॥

Then He, by His mere sight, turned into woman Ahalya who had been cursed by her husband to become a stone on account of her defection caused by Indra, and had her lovingly united to Gautama.

3. Vishnu is called as '**सन्धाता**' because He makes His devotees join Him. Tho' Paramatma is frightful when He, as a lion, crushes the elephant like enemies, at the

same time He makes Prahlada and others join Him who are devoted to Him and so He is called as 'सन्धाता'.

प्रह्लादाद्यैः सन्धाता संश्लेषकरणत्वात् च सः 'सन्धाता।'

4. This 'धारण कर्तृत्व' of Vishnu, is explained in the Sutra 1–3–10 :

॥ ओं अक्षरं अम्बरान्तधृतेः ओं ॥

"एतस्मिन् खलु अक्षरे गार्ग्याकाश ओतश्च प्रोतश्च" इति अम्बरान्तस्य सर्वस्य धृतेः ब्रह्मैव अक्षरम् ॥

Since Vishnu is the support of all regions like Swarga, Bhoomi, etc., and so He is called as 'सन्धाता'. All those are supported by Lakshmi and Paramatma in turn supports Lakshmi.

Skanda Purana quotes splendidly, this 'धारण' quality of Vishnu.

पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत् ।
विष्णुरेको विभर्तीदं नान्यस्तस्मात् क्षमो 'धृतौ ॥'

इति स्कान्दे ।

॥ श्रीः ॥

२०७. सन्धिमान्—ओं सन्धिमते नमः ओं ॥

1. सुग्रीव विभीषणादिभिः सन्धि विष्टत्वात् सन्धिमान् ॥

Vishnu is called 'सन्धिमान्' because in the avatar of Sri Rama, He made friendship or partnership with them, for their well being as anugraha to them (namely with Vibheeshana and Sugreeva).

2. सन्धिः सन्धानं सख्यम्=Friendship. तद्वान् सन्धिमान् ॥

"यस्तित्याज सचिविदं सखायाम्" इति श्रुतेः ॥

3. सन्धिः ज्ञानिकृतं कर्मार्पणम् ॥

'Sandhi' means the submission of Karmas by the learned. तद्वान् सन्धिमान्। Vishnu is called सन्धिमान् because He has such submission by the learned.

4. "तस्मिन्नपो मातरिश्वा दधाति" इति श्रुतेः ॥

Isavasya Upanishad states that Vayu submits all our Karmas at the Lotus Feet of Sri Vishnu and makes the connection of us with Him and so Sri Vayu is called as 'सन्धिमान्' by mere योग and Vishnu in the capacity of 'महायोग'।

5. Vishnu is called as 'संधिमान्' because of His association with the devotees is permanent and so He is called as 'Sandhimān'.

प्रह्लादाद्यैः नित्यसन्धिः यस्य स्यात् सन्धिमान् स्मृतः ॥

॥ श्रीः ॥

२०८. स्थिरः—ओं स्थिराय नमः ओं ॥

1. अनादि नित्यत्वात् स्थिरः ॥

Vishnu is called स्थिरः because He has no beginning and is eternal, permanent.

2. निश्चलत्वात् स्थिरः ॥

Vishnu is called स्थिरः because He does not oscillate in His opinion and does them steadily. There is no wavering in Him at all.

3. Vishnu is firmly attached to His devotees and is not affected by their wrong doings even in a temporary way, so He is called as 'Sthirah'.

"अपचारेऽपि अचाल्यत्वात् सन्धाने 'स्थिरः' उच्यते ॥

Srimad Acharya in Tatparya Nirnaya gives a list, in order to emphasise this issue.

(1) **Balarama :** That devotee misunderstood Sri Krishna and did enmity towards Him due to Syamanthaka mani episode.

(2) **Arjuna :** That devotee spoke words of insult to Sri Krishna, while agreeing to protect the brahmin's child to be born.

(3) **Pradyumna, Uddhava, Samba and Aniruddha :** These devotees non-cooperated with Sri Krishna in respect of Subhadra's wedding.

(4) **Satyaki :** That devotee once thought that Arjuna is equal to Sri Krishna.

(5) **Dharmaraja :** That devotee was afraid to send Sri Krishna to Jarasandha, thinking that Sri Krishna is an ordinary human being.

(6) **Vidura :** That devotee alerted Sri Krishna that He would be bound in the Sabha, when He came as emissary.

(7) **Vasudeva and Devaki :** These devotees thought Sri Krishna to be a human being.

(8) **Bheeshma :** That devotee disrespected Lord Sri Parasurama.

(9) **Aswatthama :** That devotee acted against Pandavas and Sri Krishna.

But still, Vishnu forgave them and granted Moksha because He is स्थिरः *in saving His True Bhakthas.*

|| श्रीः ||

२०९. अजः—ओं अजाय नमः ओं ॥

1. Under Anuvyakhyana, the Sloka 199 runs as under the Sutra ॥ ओं नेतरोऽनुपपत्तेः ओं ॥ 1–1–16 as—

पुरुषः परः आत्मा **अजो** ब्रह्म नारायणः प्रभुः ।
महानानन्द **उद्विष्णु**र्भग ओम इतीर्यते ॥ १९९ ॥

Here the question was if '**अन्नमयः**' etc., were to mere ordinary Purushas–Jeevas, then the result of reaching Moksha by such knowledge will not be correct, will not be satisfied at all. Srutis also declare otherwise. No man can attain Mukthi by knowing the other man. Then the sabdas like '**पुरुषः**', etc., refer only to Sriman Narayana, stated in that marvellous verse 189 extracted *supra*. **अज** not having birth like others for Vishnu. He is Vishnu is made clear in the second half of the verse itself.

Hence Vishnu is called '**अजः**'.

2. Bhagavad Gita states in 7–25 :

नाहं प्रकाशः सर्वस्य योगमाया समावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

Lord Krishna states to His devotee Arjuna that 'The ignorant fails to understand Him as 'without births' and 'without any iota of destruction'. Hence Sri Krishna Who is Vishnu is **अजः** ।

3. In Sattatva Rathnamala, there is a splendid verse No. 309 connected to '**अजः**', Paramatma Who has no births. This verse is the essence of the adhikaranam dealing with the absence of partiality and cruelty to Sri Hari. The Sutra is 2–1–35 :

॥ ओं वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ओं ॥

The sloka runs thus :

उच्चावच जगत्सृष्टौ न वैषम्यादिकं हरेः ।
अनादि योग्यता कर्मसापेक्षो हि करोत्यजः ॥ ३०९ ॥

For that **अजः**—Paramatma Who has no birth, there is no partiality or cruelty because, He takes into account the anadi yogyata and Karmas of the Jeevas.

4. **अजति**—means goes, or goes and reaches. Vishnu in order to reach the devotees, goes to the place where they dwell. Lord Narasimha came to the place where His Devotee Prahlada was present and protected him.

5. Atharvana Upanishad states in 3–2 :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ।
सः पुरुषः दिव्यः अमूर्तः बाह्याभ्यन्तरः **अजः ॥**

That Vishnu is called as Purusha and He is wonderful. He has no limitations. He is everywhere and He has no births.

6. Dwadasha Stotra states in 2–8 as—

अजाय जनयित्रेस्य विजिताखिल दानव ।
अजादि पूज्यपादाय नमस्ते गरुडध्वज ॥

Vishnu is never born and so He is Aja. Vishnu creates all and He is never created.

This Aja denotes Chaturmukha Brahma in a lesser sense (**योगवृत्तिः** and for Vishnu, it is by **महायोगवृत्तिः**) and he does pooja to that Aja-Vishnu always.

7. **स्तंभजत्वात् इतरवत् अजातत्वात् अजः स्मृतः ॥**

Vishnu is called as Aja since He came out from the pillar and His birth is not like others and it is unique in all respects.

॥ श्रीः ॥

२१०. दुर्मर्षणः—दुर्मर्षणाय नमः ओं ॥

1. मर्षयितुं अशक्यत्वात् दुर्मर्षणः ॥

   He cannot be borne by the daityas. They have to fall.

2. दानवादिभिः मर्षितुं न शक्यते इति दुर्मर्षणः ॥

   The devils and daityas cannot bear Him at all.

3. Vishnu is called as 'दुर्मर्षणः' because no one can act against Him. No one can control Him. No one can neglect His opposition. No one can trifle Him under any situation.

4. Vishnu is called as 'दुर्मर्षणः' because He is unassailable since it is impossible for His enemies to overcome Him.

   दुष्करं मर्षणं यस्य परैः दुर्मर्षणः स्मृतः ॥

To show this only, Sri Krishna defeated the asura Jarasandha, eighteen times. Again and again He showed that He is 'Dhurmarshanah'.

5. Vishnu showed this quality that His weight cannot be borne by daityas in the Krishna Avatara while eliminating the 'Trināvarthasura'.

   Sri Vadiraja Mahan states in Rukmineesha Vijaya 3-6 as—

   स वातरूपी दितिजो मुकुन्दभरासहिष्णुर्निपपात भूमौ ।
   तथा हि वातस्य जवोऽधिकोऽपि कथन्नु हि विश्वम्भरमुद्विभर्ति ॥६॥

   स वातरूपी दितिजः मुकुन्दस्य भरासहिष्णुः भारं असहमानः सन् भूमौ निपपात ।

   That asura was unable to withstand the weight of Sri Krishna (Who is दुर्मर्षणः) and he fell down.

॥ श्रीः ॥

२११. शास्ता—ओं शास्त्रे नमः ओं ॥

1. शास्तीति शास्ता ॥

Vishnu is called शास्ता because He would command to act as per the mandates in Srutis and Smrutis.

2. अन्तः प्रविष्टः शास्ता जनानाम् इति श्रुतेः ॥

Vishnu is called as 'Sāstha' and is inside the Jeeva controlling it.

3. 'एकः शास्ता न द्वितीयोऽस्ति शास्ता गर्भे शयानं पुरुषं शास्ति शास्ता' इति मोक्षधर्मे ॥

4. Vishnu is called as 'शास्ता' because He righteously and correctly punishes those who are like thorns to Satvic Souls.

समस्तान् कण्टकान् शास्ति इत्यतः 'शास्ता' इति कीर्त्यते ॥

Vishnu did in all the famous Ten avataras this work mainly. Hiranyakasipu was giving troubles to the Satvic soul Prahalada and others and He punished him, when He took avatara as Narasimha.

Vishnu took avatara as Sri Rama and eliminated Ravana and Kumbhakarna who were plagues to the Satvic society.

Vishnu took avatar as Sri Krishna and killed Sisupala and Dantavakra and also Duryodhana and others who were causing all troubles to the satvic world. Vishnu did so through that devotee, by sitting in Bheemasena. Like that, it can be seen in all Puranas and Itihasas about Vishnu being 'Sāstha'.

5. As stated earlier Vishnu is called as 'Sāstha' because He enters the हृदय गुह of the Jeeva and makes the Jeeva to exist. In the Sutra—

ओं गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ओं ॥ १-२-१२ ॥

it is proved that Vishnu under the roopas as 'Atma' and 'Antaratma' one enters the heart in the body and the other enters the heart of the Soul. Bhasaya states as—

आत्मा अन्तरात्मा इति हरिरेक एव द्विधा स्थिता ।
निविष्टो हृदये नित्यं रसं पिबति कर्मजम् ॥ इति

Hence Vishnu is '**शास्ता**' in the strict sense.

॥ श्रीः ॥

२१२. विश्रुतात्मा—ओं विश्रुतात्मने नमः ओं ॥

1. विश्रुतात्मा प्रसिद्धस्वरूपः ॥

Vishnu is called '**विश्रुतात्मा**' because He has Atma swaroopa with great reputation in the Vedas and other Agamas.

2. विश्रुतः श्रुत्यादिप्रसिद्धः सच्चिदानन्दलक्षण आत्मेति विश्रुतात्मा ॥

In the Vedas, He is heard with wonder as Sat, Chit Ananda swaroopi and as 'Atma'. Hence Vishnu is called as '**विश्रुतात्मा**' ।

3. Vishnu is the ONE whose exploits are heard with delight and wonder by all, at all times and at all places.

सः=विष्णुः एव सर्वदा, सर्वत्र, सर्वैः विस्मयेन श्रुत-सह-अपदान-स्वभावः ॥

It is said—

**विस्मयेन श्रुतं देवैः सेहं यस्य अपदानकम् ।
शौलं तै विश्रुतात्मा सः महाकीर्तिप्रदो मनुः ॥**

4. Hence Gita states splendidly in the Verse 2-29—

आश्चर्यवत् पश्यति कश्चिदेनं,
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २० ॥

One satvic soul who is eligible for Mukthi sees Vishnu with great delight and wonder as 'Independent'.

Another says about His Heroic deeds etc., with delight and wonder. Yet another hears about Sri Vishnu so. Even heard, said and seen, none has understood Him, completely. He is 'विश्रुतात्मा'।

॥ श्रीः ॥

२१३. सुरारिहा—ओं सुरारिघ्ने नमः ओं ॥

1. **सुराणां अरीन् हन्तीति सुरारिहा ॥**

Vishnu is called 'सुरारिहा' because He destroys the asuras who are enemies to Devas.

2. In fact, the entire Avataras are taken by Vishnu, only to perform this and save the Devatas and satvic souls. For example—

Avatara	Destruction of the Demon	Protection of the Devatas
1. Matsya	Hayagreevasura	Satyavratha
2. Koorma	Victory over asuras	Supply of Nectar to Devatas
3. Varaha	Hiranyaksha	Protection of Earth and its presiding Deities

Avatara	Distruction of the Demon	Protection of the Devatas
4. Narasimha	Hiranyakasipu	Protection of Prahlada
5. Vamana	Destruction of Asura Bali residing in Bali Chakravarthi	Protection to Devendra
6. Parasurama	Wicked Kshatriyas	Saving of Kasyapa and others
7. Rama	Ravana Kumbhakarna and many other daityas	Vibheeshana and various other Devatas took avatar as monkeys
8. Krishna	Destruction of Kamsa and others	Protection of Pandavas who are all devatas
9. Buddha	Delusion to daityas	For the Devatas good teachings
10. Kalki	Killing of the wicked	Satya Yuga being created and many great souls were born

स एव सुरारिं हिरण्यकशिपुं उरोविदानं हतवान् इति सुरारिहा ॥

That Vishnu only is the enemy of the Devatas and He tore off the belly of that asura Hiranyakashipu who was enemy of devatas. Hence He destroys the enemies of Devatas and so He is called 'सुरारिहा।'

॥ श्रीः ॥

२१४. गुरुः—ओं गुरवे नमः ओं ॥

1. गृणाति इति गुरुः ॥ तत्वमिति ॥

In the avataras of Kapila, Dattatreya, Vedavyasa He did upadesha to many satvic souls. In the avatar of Sri Krishna, He did upadesha to Arjuna and Uddhava.

2. गुशब्दस्तु अन्धकारः रु शब्दः तन्निरोधकः ।
अन्धकारनिरोधित्वात् गुरुः इति अभिधीयते ॥

Vishnu is called **गुरुः** because He clears off all darkness, ignorance in the Jeevas.

3. Srimad Bhagavata Tatparya Nirnaya under 10–27–15 states that Sri Vishnu is the Guru of Mahalakshmi and Chaturmukha Brahma. The Varaha Purana cited by him is as follows—

गुरुः श्री ब्रह्मणोः विष्णुः सुराणां च गुरोर्गुरुः
मूलभूतो गुरुः सर्वजनानां पुरुषोत्तमः ।
गुरुर्ब्रह्माऽस्य जगतो दैवं विष्णुः सनातनः
इत्येवोपासनं कार्यं नान्यथा तु कथंचन ॥ इति वाराहे

4. In Swetaswetara Upanishad 6–18 it is stated that Chaturmukha Brahma was created first and then the Vedas were taught to him by Paramatma.

5. In the Great Epic Mahabharatha, the Mangalacharana Sloka runs thus [Mahabharatha Tatparya Nirnaya 2–58]—

नारायणं सुरगुरुं जगदेकनाथं
भक्तप्रियं सकललोकनमस्कृतं च ।

त्रैगुण्यवर्जितमजं विभुममाद्यमीशं
वन्दे भवघ्नममरासुरसिद्ध वन्द्यम् ॥ ५८ ॥

Narayana is called as **सुरगुरु**, which means He is the Guru for Mahalakshmi. **श्रीः अपि सुरपदेन उच्यते ॥** He is the Guru for all Devatas.

6. Gautama Dharmasutra states that there is no better Guru than the mother.

   माता इति एके माता इति एके ।

   Paramatma is like our Mother and so He is Guru.

7. Father is called Guru. Vishnu is definitely the Father of all ; so He is the Guru for all.

   Gita says : **'पितासि लोकस्य चराचरस्य'**।

8. Then begins Matsya-avatara. He is the Great Preceptor Who confers a knowledge of all things.

   अथ मत्स्यावतारस्य प्रस्तावस्तु प्रतन्यते ।
   अशेष विद्याचार्यत्वात् स्मृतो गुरुतमो गुरुः ॥

॥ श्रीः ॥

२१५. गुरुतमः—ओं गुरुतमाय नमः ओं ॥

1. Paramatma Vishnu is called as **'गुरुतम'** because He is the Guru for the Gurus. Srimad Acharya is Guru, but Vishnu is Guru even for that Guru. Guru's Guru is called as 'Guru Thama'. Srimad Acharya states in Anuvyakhyana, in the 4th verse as :—

   गुरुर्गुरूणां प्रभवः शास्त्राणां बादरायणः ।
   यतस्तदुदितं मानं अजादिभ्यस्तदर्थतः ॥ ४ ॥
   बादरायणः विष्णुः गुरूणां गुरुः तस्मात् गुरुतमः ॥

Sri Vedavyasa is the Guru for all Gurus like Chaturmukha Brahma, Sri Vayu and others.

2. Svetasvatara Upanishad states :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ॥

Paramatma Vishnu gave the Vedas to Chaturmukha and did upadesa to him, and so, He is called as **'Guru-thama'.**

3. There is none other than Paramatma Sri Vedavyasa Who has destroyed all the darkness by composing the Para Vidya—Brahmasutras and then Mahabharatha of sixty lakhs of granthas and various Puranas. Hence Vishnu is 'Guru-Thama'.

4. Paramatma Vishnu Who is Sri Vedavyasa is called as 'Guru-Thama' which is applicable only to Him. The main reason for this is because He had composed **परविद्या**—Brahmasutras—564 in number which settles the meanings of all the infinite Vedas. Tatparya Nirnaya 10-58 states :

सर्वाणि शास्त्राणि तथैव कृत्वा
विनिर्णयं ब्रह्मसूत्रं चकार ।
तच्छुश्रुवुर्ब्रह्म गिरीशमुख्याः
सुरा मुनीनां प्रवराश्च तस्मात् ॥ ५८ ॥
वेदानुसारेण सर्वाणि शास्त्राणि कृत्वा,
सविनिर्णायकं ब्रह्मसूत्रं चकार ।
तस्मात् ब्रह्मसूत्रं ब्रह्म गिरीश मुख्याः
सुराः मुनीनां प्रवराश्च शुश्रुवुः ॥

Great Gurus like Chaturmukha Brahma, Rudra and others heard Brahmasutras from Him and were benefitted. So Sri Vishnu is 'Guru-Thama' **(गुरुतमः श्री विष्णुः).**

॥ श्रीः ॥

२१६. धाम—ओं धाम्ने नमः ओं ॥

1. धामः तेजोरूपः ॥

Vishnu is called 'धामः' because He is of Tejas— brightness svaroopa. There is no iota of darkness in Him.

2. तेजः शक्तिस्वरूपत्वात् धामः ॥

Vishnu is called धामः because His svaroopa is of all capacities and strength.

3. सर्वनिवासत्वात् धामः ॥

Vishnu is called धामः because He resides everywhere. He is सर्वव्यापी. He is all-pervasive.

In Sabda Nirnaya it is stated that:

तेजः शक्तिः समूहश्च गृहं धामेति कथ्यते ॥
(1) (2) (3) (4)

Tejas, Sakthi, Collection, House are all indicated by the word 'धामः' as per Sabda Nirnaya.

4. "सः वेद एतत् परमं ब्रह्म धाम" इति च श्रुतिः ॥

5. Taittireeya Upanisad (Aranyaka) states:

नारायण परो ज्योतिः ॥

Narayana, Vishnu is the Supreme Jyothi.

6. Gita States:

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ।

A devotee who reaches the abode of Sri Vishnu, (Vaikuntha) will not return again to samsara.

7. The Sutra—

॥ ओं ज्योतिश्चरणाभिधानात् ओं ॥ १-१-२४ ॥

establishes that the sabda 'Jyoti' denotes only Vishnu. The sabda 'चरणाभिधानात्' indicates that our eyes, ears etc. cannot fully comprehend Him. That means He is beyond the ambit of Indriyas and that Jyothi-Vishnu is far above the indriyas to grasp Him.

8. In the Sutra—

॥ ओं ज्योतिर्दर्शनात् ओं ॥ १-३-४० ॥

again it is seen on the basis of the authority of Chatur-veda Sikha that Jyothi means Vishnu only.

विष्णुरेव ज्योतिः विष्णुरेव ब्रह्म
विष्णुरेव आत्मा विष्णुरेव बलं ।
विष्णुरेव यशः विष्णुरेव आनन्दः
इति दर्शनात् चतुर्वेदशिखायां ज्योतिः विष्णुरेव ॥

॥ श्रीः ॥

२१७. सत्यः—ओं सत्याय नमः ओं ॥

1. सत्यः जगत् स्रष्टा ॥

Vishnu is called सत्यः because He creates the world.

सद्भावं यापयेत् यस्मात् सत्यं तत्तेन कथ्यते ।

2. सत्वं जीवनं विहारणं वा भूतानां यापयति इति सत्यं इति उक्तम् ॥

Vishnu is called सत्यः because He gives life to the Jeevas.

3. सत्यः गतिदाता ॥

Vishnu is called सत्यः because He is the giver of our destiny as per our status.

तथाच सत् सत्वं गतिं भूतानां यापयति इति सत्यशब्दो गतिप्रद् वं आह ॥

The Sruti also tells in respect of His **गति प्रदत्व** as—

हरेः गतिप्रदत्व प्राणं देवाः अनुप्राणन्ति इति ॥

All the Devas reach Mukhya Prana, in order to obta n their respective destinies from Hari.

4. Srimad Bhagavatham first verse tells as—

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यं सूरयः ।
तेजो वारि मृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
धाम्ना स्वेन सदा निरस्तकुहकं **सत्यं परं धीमहि** ॥ १ ॥

Srimad Acharya states in his **तात्पर्यनिर्णय** as—

अनन्ताचिन्त्य विभवः कथं तामीहते हरिः ।
निर्दुःख पूर्णानन्दत्वाद्यमाहुः **सत्यं** अच्युतम् ॥

Vishnu is called **सत्यः** because He has—

निर्दुःख नित्य निरतिशय आनन्द अनुभव रूपत्वात् सत्यः ॥

No grief at all, always He has unmatchable and unparallel ananda speciality in Him and always enjoys the same.

5. Srimad Acharya under **ऐतरेय भाष्य** says under 2-1-5 as—

स एव भगवान् विष्णुः सत्यमित्यभिधीयते ।
सर्वोत्तमत्वात् पूर्णत्वात् सर्वज्ञत्वात् तथैव च ॥
सत् शब्दः उत्तमं ब्रूयात् इति मानं ॥

The authority states that '**सत्**' means 'Supreme'.

तनु विस्तार इति धातुं या प्रापणे इति धातुं च अभिप्रेत्य, स एव भगवान् विष्णुः सत्यं इति अभिधीयते—

was written in the Nirnaya. Based on the two धातुः verbal roots that तनु means 'detailed' and 'या' means 'reaching' it was decided that सत्यः means भगवान् विष्णुः only, by Srimad Acharya, the great.

6. सर्वोत्तमत्वात् पूर्णत्वात् सर्वज्ञत्वात् तथैव च ॥ इत्युक्तम्

Since Vishnu is—

(i) Sarvottama—all-knowing and all-superior.
(ii) He is complete in all respects.
(iii) He is all-knowing and His knowledge is independent and has no match at all.

He is called सत्यः ।

7. Under छान्दोग्य उपनिषत् भाष्य 8–5–3 Srimad Acharya states—

'सत्यं' इति उच्यते सद्भिः सेतुश्चापि विधारणात् ॥

8. आथर्वणोपनिषत् 4–3 states in the mantra—

तदेतदक्षरं ब्रह्म स प्राणः तदु वाङ्मनः ।
तदेतत् सत्यम् तदमृतं तद्वेद्धव्यं सौम्यं विद्धि ॥ २ ॥

He is Akshara. He is Brahman, Prana, Vak and Manas. He is independent, immortal. He should be known. O! beloved know Him.

Mantralaya Prabhu states—

अपराधीनस्वभावम्=सत्यम् ॥ स्वतन्त्रः=सत्यः इत्यर्थः ॥

Vishnu is called सत्यः because He is independent.

In आथर्वणोपनिषत् 5–6 मन्त्रः states—

सत्यमेव जयति नानृतं
सत्येन पन्था विततो देवयानः ।
येनाक्रमन्ति ऋषयो हि आत्मकामाः
यत्र तत्सत्यस्य परमं निधानम् ॥ ६ ॥

(i) Those who are devoted to the truth=God will prevail but not those who are struck up in untruth i e., evil forces.

(ii) The path is laid by truth=God is called Devayana.

(iii) The sages of great will-power travel by this path to the place which is the highest abode of the truth=God.

Mantralaya Mahaprabhu states—

सत्यम्=सद्गुणत्वहेतुना सत्यमिति हरिः उच्यते ॥

Hence Vishnu is called **सत्यः** ॥

Srimad Acharya states in Bhashya as—

सत्यो हि भगवान् **विष्णुः** सद्गुणत्वात् प्रकीर्तितः ।
असुराः तद्विरुद्धत्वात् अनृताः परिकीर्तिताः ॥

Vishnu is called **सत्यः** because He is the connecting bridge between the samsaric ocean and Vaikuntha for the satvic souls.

Again in **छान्दोग्य उपनिषत् भाष्य**, Srimad Acharya states

'सत्' इति अमृत धर्माणो मुक्ताः श्रीरपि चेरिताः । इत्युक्ताः सत्यधर्मणः तेषां नियमनात् हरिः सत्यं इति उच्यते सद्भिरिति व्याख्यातः ॥

The sabda '**सत्**' means 'Mukthas' the sacred released souls. It also includes Mahalakshmi who is eternally a released virtuous soul **नित्यमुक्ता**. Hari is called **सत्यः** because He is the regulator/controller of those released souls also including Mahalakshmi.

9. In the Sutra—

॥ ओं सैव हि सत्यादयः ओं ॥ ३-३-३९ ॥

it is shown that the 'Satyam' denotes only Sri Vishnu. All the nine names above Satya are only Vishnu. They are—(1) Vijnanam (2) Mathi (3) Sraddha (4) Nista (5) Krithi (6) Sukham (7) Bhooma (8) Ahankaram and (9) Atma.

10. Aitareya Aaranyaka states—तस्मात् सत्यं परमं वदन्ति—This Uttama Vishnu is told as Satya.

11. At the time of pralaya and also at the time of distress—whichever satvic soul has approached Him, He has done the aspired job.

सत्सु हितः सत्यः. Hence Vishnu is called as 'Satya'.

॥ श्रीः ॥

२१८. सत्यपराक्रमः—ओं सत्यपराक्रमाय नमः ओं॥

1. सत्यः पराक्रमः यस्य सः सत्यपराक्रमः ॥

Vishnu is called **सत्यपराक्रमः** since He has truth and strength/valour always in Him. His strength is unchangeable and true.

2. सत्यपरे सत्यवचनात्मके बलिचक्रवर्तिनि आ सम्यक् क्रमः पादविक्षेपो यस्य इति सत्यपराक्रमः ॥

Balichakravarthi was devoted to truth and his lands were measured by the three glorious and marvellous foot steps by Trivikrama Roopi Vishnu and He is called '**सत्यपराक्रमः**' ॥

3. सति अपराक्रमः इति सत्यपराक्रमः ॥

With good and satvic souls, He will not exhibit His strength and so He is called **सत्यपराक्रमः** ॥

4. सत्य पर आक्रमः=सत्यपराक्रमः ॥

Vishnu is called **सत्यपराक्रमः** because He is truthful and captures the enemies.

5. In ऐतरेय भाष्य Srimad Acharya states—

वायुः सदिति संप्रोक्तो जीवेषु तु सुपूर्णतः।
तीति ब्रह्मा समुदिष्टः स एव अन्नाभिमानवान्।
अन्नं प्रजापतिरिति श्रुतिः अन्याप्यभाषत।
अतिनादात्सदा वेदैः अप्यन्नं चतुर्मुखः।
यमित्यादित्य उद्दिष्टो यमयेद्यत्प्रकाशयन्।
देवतालयमेततु सहितं सत्यमुच्यते।
शुक्लकृष्णकनीनासु चक्षुषोऽप्येत आस्थिताः।
एवं सत्यपदार्थं यो विज्ञायोपास्त आदरात्॥
योग्यः तस्या उपास्याया नैवा सत्येनदुष्यति।
देवता मुनयश्चैव योग्या अस्या अपि स्फुटम्।
मानुषाणां ज्ञानमात्रा दोषो नानितरा भवेदित्यैतरभाष्योक्तेः।
सत्य शब्दः वायु (1) ब्रह्म (2) सूर्य (3) समुदायः (4) तेषां पराक्रम।
यस्मात् इति सत्यपराक्रम॥

Srimad Acharya in the ऐतरेय भाष्य establishes exhaustively that the sabda **सत्यः** denotes (1) Vayu (2) Chaturmukha Brahma (3) Sun and (4) the group. Vishnu is called **सत्यपराक्रमः** because their strength is attributable to His Grace and Anugraha only.

॥ श्रीः ॥

२१९. निमिषः—ओं निमिषाय नमः ओं॥

1. निमेः तन्नामकस्य राज्ञः षं बलं यस्मात् इति निमिषः॥

Vishnu is called **निमिषः** because He gave strength to the King by name 'Nimi' (निमि)॥

2. नियामकतया निमिषाख्यकालवत्वात् इति निमिषः ॥

Vishnu is called as 'Nimisha' because He is regulator/controller within a fraction of a second.

3. मिष स्पर्धायामिति धातोः नितरां दैत्यैः मिषः स्पर्धा यस्य इति निमिषः ॥

Misha means 'Spite'. Vishnu is called as 'Nimisha' because He has always spite or prejudice over Daityas. This is well based and founded; because these daityas always hate Vishnu and His devotees and the sacred Vedas.

4. 'Nimishah' also means having closed eyes. At the time of Pralaya, He closes His eyes and does Yoga Nidra.

आत्मा मायामयीं दिव्यां योगनिद्रां समा स्थितः ।
आत्मानं वासुदेवाख्यं चिन्तयत् मधुसूदनः ॥ [विष्णुपुराणं]

5. Vishnu will not see the haters of His Devotees and He would close His eyes towards such wicked souls and so Vishnu is called as 'निमिषः'.

विरोधिनः सतां योऽसौ न ईक्षते निमिषश्च सः ॥

6. 'मिष' स्पर्धायां इति धातोः नितरां दैत्यैः मिषः स्पर्धा यस्य इति='निमिषः' ॥

Vishnu is having spite over the daityas always and so He is called as 'Nimisha'. This is because those asuras always hate Him, His devotees and Sat-Dharmas. This was demonstrated by Lord Sri Krishna, when He and Sri Bheemasena stood before the dying Duryodhana. At least, at that last moment, to see Duryodhana had conversion. Then also he censured Sri Krishna, Sri Bheema and other sastras etc. So Sri Krishna cannot have any prejudice against him and only responds to him as per his Swabhava, Yogyatha etc.

|| श्रीः ||

२२०. अनिमिषः—ओं अनिमिषाय नमः ओं ॥

1. अनो येषां अस्तीति अनिनः वायुभक्ताः ।
   तान् मिषतीत्ये निमिषः ॥

अनिनः means the devotees of Sri Vayu. Vishnu treats them with great mercy look. Hence Vishnu is called अनिमिषः ।

2. मिष सङ्गम इति धातोः । सर्वदा दयया भक्तान् पश्यतीति= अनिमिषः ॥

Always He sees the devotees with Merciful look and so Vishnu is called 'अनिमिषः'.

3. नियामकतया निमिषाख्य कालवत्वात् अनिमिषः ॥

Vishnu is called अनिमिषः because He is the controller of Time by every second.

Vishnu is the controller of 'Time' and He can supersede 'Time' also. He is above 'Time' and none can limit Him. He exists when Time—Kaala does not exist. He is called as 'अनिमिषः' because His Time cannot be measured. The sequence will show this Truth.

Gita states in 8-17 as :—

सहस्रयुगपर्यन्तं अहर्यत् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥

The day time or the night time of Vishnu consists of many many thousands of Yugas and none can measure them.

The span of—

Kaliyuga	4,32,000	years
Dwapara Yuga	8,64,000	,,
Tretha Yuga	12,96,000	,,
Kritha Yuga	17,28,000	,,
One Chaturyuga	43,20,000	,,

1000 such Chaturyugas is 432 crore years ; that is half day for Chaturmukha Brahma. So one day is 864 crore years. His 100 years would be $864,00,00,000 \times 360 \times 100 = 3,11,04,000,00,00,000$ years. Such period of Chaturmukha Brahma is only a small fraction of time for Vishnu and that fraction quantity is also unknown. Hence He is called '**अनिमिषः**' (Animishah).

4. Srimad Acharya states in 'Tantrasara' as—

नित्यज्ञानदशा नित्यं लयकालमपीश्वरः ।

पश्येत् तात्कालिकं चैव तस्मात् 'अनिमिषः' हरिः ॥

By nature, always, as well as at the time of Pralaya while Matsya Avatara was taken, He did not close even once His eye-lids.

5. Vishnu does not close His eyes and is always awake towards the good. He is Animisha in the Celestial Fish Incarnation.

सद्रक्षणे जागरूकः स्मृतो हि अनिमिषश्च सः ॥

॥ श्रीः ॥

२२१. स्रग्वी—ओं स्रग्विणे नमः ओं ॥

1. स्रक् प्रकृतिर्वनमाला अस्य अस्ति इति स्रग्वी ॥

Vishnu is called **स्रग्वी** because He has a garland from neck to the feet in length comprising of Tulasi, Mallika,

Mandara, Parijatham, Lotus flowers and the Mala is called 'Vaijayanthi'. That mala is always with Him.

2. Vishnu Purana states that this Vaijayanthi Mala which is worn in the neck by Sri Vishnu, consists of fine flowers. Paramatma takes the five Bhoothas in their subtlest form and reduces them into flowers and has the Mala round His neck.

पंचस्वरूपा या माला वैजयन्ती कथा स्मृतः ।
सा भूतहेतु संगाता भूतमाला च वै द्विजः ॥

3. Vishnu is called as **स्रग्वी** because He is always adorned with a garland. Though He is in the form of an animal moving horizontally like Fish etc., He is always associated with Vaijayanthi garland which is always associated with Him.

परत्व सूचिनी या च वैजयन्तीति कीर्तिता ।
तया स्रजा नित्ययोगात् 'स्रग्वी' इति परिकीर्त्यते ॥

4. वैजयंती स्रजं सदा धत्ते स्रग्वी ।

Vishnu is always wearing the Vaijayanthi Mala round His Neck and He is called as '**स्रग्वी**'.

[Vaijayanthi, the necklace of Sri Vishnu is composed of the five gems (i) pearls, (ii) rubies, (iii) emeralds (iv) sapphires and (v) diamonds]

॥ श्रीः ॥

२२२. वाचस्पतिः—ओं वाचस्पतये नमः ओं ॥

1. वाचां वेदवाक्यानां पतिः वाचस्पतिः ॥

Vishnu is called **वाचस्पतिः** because He is the Head of all Veda Vidyas.

2. **वेदवाण्याः पतिः वाचस्पतिः ॥**

The Sruti states: '**वाचस्पतिं विश्वकर्माणं**' इति श्रुतेः। Vishnu is the Master of all the Sounds/Sabdas of Veda and hence He is called '**वाचस्पतिः**' ।

3. Vishnu bestows the Sakthi to speak.

न वाचं विजिज्ञासीत, वक्तारं विद्यात् ॥

and hence He is called by that sabda.

4. Talavakara Upanishad 1–5 states as :

यद्वाचाऽनभ्युदितं येन वाक् अभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उप आसते ॥ ५ ॥

That which cannot be expressed fully by the mouth.

That which cannot be fully expressed by all the infinite Vedas.

That by which the mouth starts and gets the power of speaking.

तदेव ब्रह्म—that is only Brahman Who is Vishnu and therefore 'Vachaspathi'.

5. Vishnu is called 'Vachaspati' since it was He who propounded the meaning of the Vedas thro' Matsya Purana.

वेदोपबृंहणात् वाचस्पतिः मात्स्यपुराणतः ॥

6. Paramatma Vishnu is called as 'the Lord of Speech' because He did Para Vidya—Brahmasutras and other works like Mahabharatha and Puranas. Hence He is the Lord of Speech (words).

॥ श्रीः ॥

२२३. उदारधीः—ओं उदारधिये नमः ओं ॥

1. **प्रकृष्ट बुद्धित्वात् उदारधीः ॥**

Vishnu is called उदारधीः because He has very broad knowledge/intelligence to know all and everything.

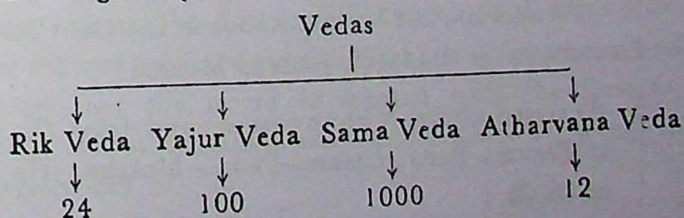
2. उद् अर धीः Vishnu is called उदारधीः because He has pure intelligence and buddhi not having even an iota of ignorance or doubt.

3. उत्कृष्टा दारा रमा, तस्या धीः यस्मात् इति उदारधीः ॥
Goddess Mahalakshmi is the supreme and splendid Wife of the Lord. Her intelligence and knowledge are due to Vishnu and hence He is called उदारधीः ॥

4. In the Avatar of Matsya, Sri Vishnu did upadesha about सृष्टितत्व out of great mercy to the devotee King Satyavratha and hence He is called 'उदारधीः'.

5. In Dwapara Yuga when the Jnanam of satvic souls had dwindled down and further it was enhanced by the curse of Gautama rishi also, they were unable to understand the Vedas and their meanings as in the past. Hence Sri Vishnu took avatar as Sri Vedavyasa, did classification of the Vedas into four and further again did classification of them.

Even tho' the Vedas had been classified, still their full import was unable to be understood and so He did 'Brahmasutras'—564 in number, to give their correct meaning. तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार ॥



चतुर्विंशतिधैकशतधा सहस्रधा द्वादशधा च ॥

But for that उदारधीः—Sri Vedavyasa—Sri Vishnu, the satvic souls had no chance of emancipation at all.

6. Vishnu is called as 'उदारधीः' because He is the Prime of all and He is all-knowing.

   सर्वोपजीव्य—सार्वज्ञ्यात् उच्यते स 'उदारधीः' ॥

7. **उद्गताः आराः उदाराः निर्दोषाः धीः यस्य=उदारधीः ॥**

   which means the Jnanam of Vishnu has no iota of blemishes, defects and drawbacks.

॥ श्रीः ॥

२२४. अग्रणीः—ओं अग्रण्यै नमः ओं ॥

1. अग्रं=Moksha which is above in the upper region.

   नयति=takes the satvic souls there.

Hence Vishnu is called **अग्रणीः** Who takes the satvic and good souls to Moksha.

2. **अग्रे प्रथमे नयति इति अग्रणीः ॥**

Vishnu is the First one to lead all. Hence He is known as '**अग्रणीः**'।

3. **अग्रं प्रकृष्टरूपं नयति मुक्तान् इति अग्रणीः ॥**

Vishnu is called **अग्रणीः** because He takes Mukthas to a proper place, to a first class place.

4. In Mokshadharma in Bharatha, it is said :

   सर्वेषां अग्रणीः विष्णुः ।

Paramatma Sri Vishnu stands in the front and by His Prasada, takes the satvic souls to Moksha.

5. As stated above, Vishnu bestows and takes His devotees to Parama-Pada, Uttama-Pada—Moksha. He is called as **अग्रणीः** ।

महोदारस्तया भक्तान् अग्रिमं पश्चिमं पदम् ।
नयति इति **अग्रणीः** प्रोक्तः भक्तमोक्षप्रदो मनुः ॥

6. अग्रं=उत्कृष्टं मोक्षं भक्तान् नयति इति अग्रणीः ॥

The Sutra—

ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ॥ १-१-७ ॥

says that Vishnu, the Parama-Atma takes the devotees to Moksha.

आत्मनिष्ठस्य मोक्षः उपदिश्यते ।

and that 'Atma' is 'Paramatma' Who is 'Vishnu' Who is '**अग्रणीः**'।

॥ श्रीः ॥

२२५. ग्रामणीः—ओं ग्रामण्ये नमः ओं ॥

1. भूतग्रामस्य नेतृत्वात् ग्रामणीः ॥

Vishnu is the regulator of the group and class of indriyas which drag even great Vidwans. Hence He is called **ग्रामणीः** ।

2. Vishnu is the regulator of all Jeevas as per their respective inherent standard and yogyatha. Atharvana states in 1–7 as—

यथोर्णनाभिः सृजते गृह्णते च, यथा पृथिव्यां ओषधयः संभवन्ति ॥

Just like in the Earth, different kinds of crops grow as per the seeds planted, so also Akshara—Vishnu sees and regulates that the world is created with the Daityas, Devatas, Manushyottamas and various kinds of Jeevas in an orderly way.

3. Vishnu is the leader of the hosts of angels. So He is called as 'Gramaneeh'.

ग्रामं समाजं सूरीणां
नयति ग्रामणीः च सः ॥
तत्र च नित्यसिद्धानां,
ग्रामं —समाजं नयति इति ग्रामणीः ॥

4. भूतग्रामं संसारिणः प्रणयतीति ग्रामणीः ॥

Vishnu leads to liberation of those devotees who are merged in Samsara with Prakrithi sambandha.

अज्ञानां ज्ञानदो विष्णुः
ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां
स एव एको जनार्दनः ॥

For the ignorant, He gives Jnanam. For Jnanins, He bestows Moksha. For Mukthas, He gives Ananda and so He is called **ग्रामणीः** ॥

॥ श्रीः ॥

२२६. श्रीमान्—ओं श्रीमते नमः ओं ॥

1. श्रीमान् नित्यलक्ष्मीवान् ॥

Vishnu is called **श्रीमान्** because He is always with Goddess Mahalakshmi and bestows Anugraha to Her. Vishnu is called श्रीमान् because He is always with all wealth.

2. भूयिष्ठा कान्ति अस्य अस्तीति श्रीमान् ॥

Vishnu is called **श्रीमान्** because there is great and plenty of brightness and splendour in Him.

3. श्रीः त्रयी विद्या अस्य अस्तीति=श्रीमान् ॥

Vishnu is called as 'Sreeman' because the entire Veda-Vidya is in Him.

4. Srimad Acharya states in the short work 'Narasimha Nakhastuti' as

" श्रीमत् कण्ठीरवास्य प्रततसुनखरा "

which means—Narasimha Roopa Paramatma is with all wealth. The other meaning is that Narasimha is with Mahalakshmi always.

This would settle a great truth while reading Bhagavatham. This is because of the verse 7–9–2 in Bhagavatham—

साक्षात् श्रीः प्रेषिता देवैः दृष्ट्वा तन्महदद्भुतम् ।
अदृष्टाऽश्रुत पूर्वत्वात्सा नोपेयाय शङ्किता ॥

This means that Mahalakshmi pleads that She has not seen such Narasimha Roopa earlier. Then does it mean that other Devatas saw such Roopa earlier to Mahalakshmi? Srimad Acharya comes to our rescue and states :

अदृष्टाश्रुत पूर्वत्वात् अन्यैः साधरणैः जनैः ।
नृसिंहं शङ्कितेव श्रीर्लोकमोहायनो ययौ ॥

In respect of Mahalakshmi's saying that She has not seen such Roopa earlier, relates to the case of ordinary people but not to Her Who is the first and foremost devotee of Lord Narasimha. This has been said in Bhagavatham to mislead the wicked souls.

Srimad Acharya in Nakha-Stuti states that Lord Narasimha gave darshan and appeared along with Mahalakshmi only. श्रीमत्=श्रीमान् कण्ठीरवास्य—Where is the question of separation of Mahalakshmi from Lord Narasimha? So She only sees all Roopas to start with. Then only others see as per their status. Even at the time of Bimba Roopa aparoksha, He appears with Mahalakshmi only, making Sri Vayu as His Chariot.

॥ श्रीः ॥

२२७. न्यायः—ओं न्यायाय नमः ओं ॥

1. नितरां आयः न्यायः ॥

Vishnu is called **न्यायः** because He has plenty of income [आयः = लाभः यस्य सः]।

2. नीयते शिष्येषु गुरुणेति न्यायः ॥

Vishnu is called **न्यायः** because in the pupils thro' Guru He gives knowledge.

3. Vishnu is called as '**न्यायः**' because He is always cent per cent just only. He does what is just and proper. He sees that nothing happens to His devotees which will be unwelcome or faulty. So He is Nyaayah.

न्यायो हि युक्त-कारित्वात् भक्तेषु एषः विशेषतः ॥

4. Vishnu is a Just God. He has no partiality or cruelty at all even by an iota. He does always justice as per the Vedic rules. In the Sutra—

ओं वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथा हि दर्शयति ओं ॥ २-१-३५ ॥

it is shown that for Vishnu there is no partiality and He is **न्यायः** and bestows results as per the Karmas performed by the Jeevas.

पुण्येन पुण्यं नयति पापेन पापं इति ।

For the virtuous deeds, He bestows good results and for the wicked and bad deeds, He punishes uniformly for all taking all the factors into account. He does not act arbitrarily of His own accord. He always places the apaurusheya eternal document Vedas before Him and rules the Kingdom. There is no biased nature or partiality in Him at all.

It is not as tho' Karmas are started when the Jeeva gets the human body. Even with linga deha which is षोडशकलात्मक with mind etc., the Jeeva does Karmas always by mind—मानसिक कर्माणि ॥ So the Karma is anadi depending upon the nature of the Jeeva.

ओं न कर्माविभागादिति चेन्नानादित्वात् ओं ॥ २-१-३६ ॥

answers that Karmas are anadi. So Vishnu is '**न्यायः**' in the strict sense.

॥ श्रीः ॥

२२८. नेता—ओं नेत्रे नमः ओं ॥

1. लोकयात्रा प्रवर्तकत्वात् नेता ॥

Vishnu is called **नेता** because He leads and takes in the journey of the world.

2. नेता तत्तद्योग्य फल नियामकः ॥

Vishnu is called **नेता** because He gives the fruits as per their respective status; He controls them likewise.

Srimad Acharya quotes from **उपनिषत्** in his Sutra Bhashya, under the Sutra—

ओं वैषम्य नैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ओं ॥ २-१-३५ ॥

as " पुण्येन पुण्यं लोकं नयति,
पापेन पापम् " इति हि श्रुतिः ॥

Vishnu leads them and takes away to the virtuous divine regions those who have done good and virtuous deeds. He takes to the bad regions like hell etc., those who have done bad and evil deeds.

3. Vishnu is called as '**नेता**' because He is **निर्वाहशीलः** which means the most capable person who manages all the affairs independently.

He is **नेता** since He is always in the habit of managing the affairs of His devotees.

भक्तैः नियुक्तं यत् कर्म **नेता** तत्करणादपि ॥

4. Dwadasha Stotra states in 2–5 as—

वशी वशे न कस्यापि योऽजितो विजिताखिलः ।
सर्वकर्ता न क्रियते तं नमामि रमापतिम् ॥

Vishnu is having the entire Jagat under His control and He is the Leader—**नेता**। He creates each and everything but He is not created at all. Such a great person can only be a '**नेता**' in the strict sense, without any qualification.

5. Under the Sutra—'**ओं जन्माद्यस्य यतः ओं**' the attribute of '**नियमन**' is seen which is the quality of **नेता**—putting under regulation.

Rik Samhita says—

चतुर्भिस्साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतीरँवी विपत्।

सः बृहच्छरीरः मूलरूपी चतुर्भिः वासुदेवादिनां अभिर्नाममात्रैः स्वरूप भेद शन्यैः साकं नवतिं विशेषेणाधिकान् देवान् वृत्तं चक्रमिव पर्यवर्तयति इति ॥

अष्टौ वसवः–8 Vasus, **एकादश रुद्राः**–11 Rudras, **एकादश आदित्याः**–11 Suns (Adityas), **दश प्रजापतयः**–10 Prajapathis and **पञ्चमारुत इति**–50 Maruts are all lead by Vishnu—'**नेता**' ॥

॥ श्रीः ॥

२२९. समीरणः—ओं समीरणाय नमः ओं ॥

1. सम्यक् भूतानि प्रेरयति इति—समीरणः ॥

Vishnu is called **समीरणः** because He properly instigates and invokes them well to do their Karmas.

2. समीरणः समीरस्य वायोः णः सुखं यस्मात् ॥

Vishnu is called समीरणः because the happiness to Sri Vayu comes out of Him.

3. सं सम्यक् या लक्ष्म्या रणो जय जय जह्यजामिति स्तुतिरूप-शब्दो यास्मिन् सः—समीरणः ॥

Vishnu is called as समीरणः because He is being extolled by Lakshmi in a splendid way.

4. सं सम्यक् ईरयति प्रेरयति इति समीरणः ॥

Vishnu is called समीरणः because He does motivation to Jeevas in a splendid way.

5. Srimad Acharya states under बृहदारण्यक उपनिषत् भाष्य in 5–9–21 as—

" देवानां देवता वायुः
वायोः देवः जनार्दनः "

which means Sri Vayu is the Head of all Devatas; and for him Janardhana is the Head. Such Vayu's happiness is due to Vishnu and Hence He is समीरणः ॥

6. Vishnu is called as समीरणः because His activities are to His own liking and to that of His devotees.

भक्त इष्ट चेष्टा शीलत्वात समीरणः उदाहृतः ।

For example, Vishnu took the Roopa of a Fish and at once proceeded to the Rasathala-loka—the Nether World. He, the embodiment of Vedas, brought from there the Vedas, to the place of Chaturmukha Brahma. Hence He is समीरणः ॥

कृत्वा मीनमयीं सद्यः प्रविवेश रसातलम् ।
वेदमूर्तिस्ततो वेदान् आनित्ये ब्रह्मणोऽन्तिकम् ॥

|| श्रीः ||

२३०. सहस्रमूर्धा—ओं सहस्रमूर्ध्ने नमः ओं ॥

1. सहस्रं मूर्धानो यस्य सः ॥

Vishnu is called सहस्रमूर्धा because He has thousands of heads.

2. Purusha Sooktha states—

"सहस्रशीर्षा पुरुषः"—Namely Paramatma Who is called as 'पुरुषः' is having thousands of heads.

3. Gita 11–16 states—

अनेक बाहूदर वक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेवर विश्वरूप ॥ १६ ॥

विश्वेश्वर=Oh ! Master of the world,
विश्वरूप=having full and complete roopa,
त्वां अनेक बाहु उदर वक्त्रनेत्रं=I see you with many many hands, stomachs (bellies), faces, eyes.

So Paramatma Vishnu is having thousands of heads and सहस्रशब्दः अनन्तवाची ॥ That thousand indicates infinity.

4. सहस्र शब्दो आनन्त्य लक्षकः समुदाहृतः ॥

The sabda 'thousand' represents 'infinite' only, but it does not confine only to thousand in number.

सहस्र मूर्धा सोऽनन्त शिरस्कः कीर्त्यते ततः ।
सहस्र मूर्धा स स्याद्वा पुंसूक्ताद्युक्त नामवान् ॥

Vishnu has eyes on all sides. Brahman is possessed of hands and feet everywhere.

Aditya Purana 3–35 states—

अनन्तरूपं स्वमनन्तचर्यं
अनन्तवेदैः अनुवर्णनीयम् ।
अनन्तनामानमनन्तदेवं
अनन्तकल्याणगुणाभिरामम् ॥ ३५ ॥

Vishnu has Anantha Roopa and by nature He has anantha activities and all are infinite.

॥ श्रीः ॥

२३१. विश्वात्मा—ओं विश्वात्मने नमः ओं ॥

1. विश्वात्मा विश्वनियामकः ॥

Vishnu is called **विश्वात्मा** because He is the Motivator of all the universe.

2. विश्वस्य स्वामी विश्वात्मा ॥

Vishnu is called **विश्वात्मा** because He is the Master of the world.

3. The Sruti states—

नारायणं महाज्ञेयं **विश्वात्मानं** परायणम् ॥ इति

Hence **विश्वात्मा** is Narayana Who is Vishnu only.

4. Srimad Bhagavatham states in 3–3–18 as—

भगवान् अपि **विश्वात्मा** लोकवेदपथानुगाः ।
कामान् सिषेवे द्वार्वत्यां असक्तः साङ्ख्यं आस्थितः ॥

5. Vishnu is called '**विश्वात्मा**' because He pervades the entire universe by His knowledge and strength.

आभ्यां च ज्ञानकर्मभ्यां विश्वात्मा व्यापनात् स्मृतः ॥

6. Vishnu should be meditated as the Master of the Jagat, **विश्वात्मा** has been said in the Sutra—

॥ ओं आत्मेति तु उपगच्छन्ति ग्राहयन्ति च ओं ॥ ४-१-३ ॥

आत्मा=विष्णुः (आत्मा) इति=मम स्वामी इति उपास्यः एव ॥

Vishnu has to be meditated as our Master and Master of all the Universe, that is, as '**विश्वात्मा**'।

7. Further, Vishnu should be meditated as '**विश्वात्मा**', that is, Master for Sri Vayu. **विश्वः** means Sri Vayu.

मुख्यप्राणवशे सर्वं, सः विष्णोः वशगः सदा ॥

All are under the Control of Sri Vayu who in turn is the controlled entity by Vishnu.

Paramatma will be much pleased when this '**विश्वात्मा**' is understood like this.

The knowledge that would lead a devotee to Moksha, is that, all are under the control of Mukhya Prana. Then Mukhya Prana is controlled by Sri Vishnu. The mere knowledge that we are controlled by Vishnu is not at all sufficient to reach Mukthi That is why **विश्वात्मा**—Master of Sri Vayu is the name of Vishnu.

8. There are Twelve names of Lord Srinivasa, which should be recited always. Such a devotee is assured of Moksha of the highest order :

वेंकटेशो वासुदेवो वारिजासनवन्दितः
1 2 3
स्वामिपुष्करणीवासः शङ्खचक्रगदाधरः ।
4 5
पीतांबरधरो देवः गरुडारूढशोभितः
6 7 8
विश्वात्मा विश्वलोकेशः विजयः वेंकटेश्वरः ॥
9 10 11 12
एतानि द्वादश नामानि त्रिसन्ध्यं यः पठेन्नरः ।
सर्वपापैः विनिर्मुक्तः विष्णोः सायुज्यं आप्नुयात् ॥

Hence this 'विश्वात्मा' is Lord Vishnu shining at the Tirumala Kshetra.

॥ श्रीः ॥

२३२. सहस्राक्षः—ओं सहस्राक्षाय नमः ओं ॥

1. **सहस्राक्षः सहस्रं अक्षीणि यस्य सः ॥**

Vishnu is called **सहस्राक्षः** because He has thousands of eyes.

पुरुषसूक्त says 'सहस्राक्षः सहस्रपात' इति ।

2. Gita 11–16 states:

अनेकबाहूदर वक्त्रनेत्रं पश्यामि ।

Arjuna states that he is seeing many many shoulders, stomachs, faces, eyes, etc., in Lord Krishna. Hence He is **सहस्राक्षः** ।

3. Srimad Acharya in **गीता भाष्यम्** quotes from Rig Veda as:

" विश्वतश्चक्षुरुत विश्वतो मुखो
विश्वतो बाहुरुत विश्वतस्पात ।
सं बाहुभ्यां धमति संपतत्रै-
र्द्यावा भूमी जनयन् देव एकः ॥

Here **विश्व शब्दः अनन्तवाची** । The sabda '**विश्व**' means infinite. An authority for this, is also given:

सर्वं समस्तं विश्वं च अनन्तं पूर्णमेव च इति अभिधानात ॥

Hence **विश्वतः चक्षुः** Vishnu is having millions of eyes. Hence He is **सहस्राक्षः** ।

4. Vishnu is called '**सहस्राक्षः**' because, as far as He is concerned, there is absolutely no iota of difference between Him and His avayavas. Head itself is Vishnu.

This **सहस्र** sabda denotes infinity. **सहस्र शब्दः अनन्तवाची।**
Srimad Acharya has indicated in Gita Bhashya—

सहस्रशब्दो हि आनन्त्यलक्षकः समुदाहृतः ॥

सहस्रमूर्धा सः अनन्त शिरस्कः कीर्त्यते ततः ।

सहस्रमूर्धा स स्यात् वा पुंसूक्ताद्युक्त नामवान् ॥

Under the adhikarana called **आनन्दमयाधिकरणम्**, Srimad Acharya says in his Bhashya under the Sutra

॥ ओं मान्त्रवर्णिकमेव च गीयते ओं ॥ १-१-१५ ॥

शिरो नारायणः पक्षो दक्षिणः सव्य एव च ।

प्रद्युम्नश्चानिरुद्धश्च सन्दोहो वासुदेवकः ॥

ऐश्वर्यात् न विरोधश्च चिन्त्यः तस्मिन् जनार्दने ॥

In the case of Janardhana, Vishnu, there is no contradiction, and this is His Iswarya. Hence His Head and Vishnu are identical.

॥ श्रीः ॥

२३३. सहस्रपात्—ओं सहस्रपदे नमः ओं ॥

1. सहस्रपात् सहस्रं पादाः यस्य सः ॥

Vishnu is called **सहस्रपात्** since He has thousands of legs—(infinite)

Purusha Sooktha states :

सहस्रशीर्षा पुरुषः सहस्राक्षः **सहस्रपात्** ॥

which means the Purusha—Vishnu is having infinite heads, eyes and legs.

2. Srimad Bhagavatham under 3–8–21 states :

सृष्ट्यग्रे महदादीनि सविकाराण्यनुक्रमात् ।

तेभ्यो विराजमुद्धृत्य तमनु प्राविशत् विभुः ॥ २१ ॥

Vishnu first, to start with, created the महत् Tatwa and then out of its transformation, He created the world etc., by entering into it. The presiding deity of Mahat Tatva, Sri Chaturmukha was first created by Him.

Srimad Acharya, in his Tatparya, quotes an authority of Garuda Purana to explain this and also from Brahma Purana.

विराजं ब्रह्माणम्—by the sabda Viraja is meant Chaturmukha Brahma.

(i) ब्रह्माणं प्राविशत् विष्णुः सहास्रक्षः सहस्रपात् इति ब्राह्मे॥

Vishnu entered Chaturmukha Brahma, and He had infinite eyes and infinite legs.

(ii) अनुप्रविश्य ब्रह्माणं प्राणं दशविधं तथा।

इन्द्रियाणीन्द्रियार्थांश्च वर्णांश्चैव असृजत हरिः ॥ इति गारुडे

Then He created other things like Varnas, Indriyas and so on.

3. सहस्रपात्—Paramatma is having infinite legs and there is no difference between Him and His Avayavas. This point is established under the Sutra ओं आनन्दमयोऽभ्यासात् ॥ 1–1–12, where in the Taittireeya Upanishad, it is found as 'ब्रह्म पुच्छं प्रतिष्ठा' इति, that is Anandamaya's Legs or Tails is said to be Brahman. Without knowing about अवयवी namely आनन्दमय, how could it be possible to have the knowledge of His limb—avayava? To settle this, the Sutra states that Anandamaya is also Brahman only and in His case there is no difference between His Pada and Himself. He has infinite Padas and all are Bhagavan Vishnu only.

4. आनन्दस्य पदं वन्दे ब्रह्मन्द्राद्यभिवन्दितम् is repeated eight times in Dwadasha Stotra to show आनन्दस्य पदं is identical with आनन्दः—Vishnu.

॥ श्री ॥

२३४. आवर्तनः—ओं आवर्तनाय नमः ओं ॥

1. आ समन्तात् वर्तनं अस्य इति आवर्तनः ।
संसार चक्रं आवर्तयितुं शीलं अस्येति—आवर्तनः ॥

Vishnu is called 'आवर्तनः' because He rotates the Wheel of Samsara as well as the 'Time' factor.

2. संसारघटीयन्त्र परिवर्तनात् आवर्तनः ॥

Vishnu turns and rotates the wheel of samsara and hence He is called as 'आवर्तनः'.

3. Vishnu is called as 'आवर्तनः' because the Wheel of Time, the Wheel of Jagat, the Wheel of Yuga are all rotated by that Keshava. (भारत states)—

कालचक्रं जगत चक्रं युगचक्रं च केशवः ।
आत्मयोगेन भगवान् परिवर्तयते अनिशम् ॥

4. Bhagavad Gita states in 18–61 :—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

Vishnu remains in all the creatures and makes them to rotate like a machine in doing their activities as per His discretion. He is standing in the hearts of all creatures. He is called so, by 'आवर्तनः'—

5. आवर्तनः—आ—सम्यक् वर्तनं अस्य इति ।

Paramatma is in existence of His own accord but not depending on anyone else.

स्वरूप प्रमिति प्रवृत्ति लक्षण सत्तात्रैविद्ये पर अनक्षेपत्वं=स्वतन्त्रत्वं ।

Like that in a good way, He remains, but this is inapplicable to all else. So He is called as 'आवर्तनः'.

|| श्रीः ||

२३५. निवृत्तात्मा—ओं निवृत्तात्मने नमः ओं ॥

1. निवृत्ताः आत्मनः येन=निवृत्तात्मा ॥

Vishnu is called **निवृत्तात्मा** because He relieves and releases the satvic souls from samsara.

संसारात् निवृत्तः आत्मा स्वरूपं अस्य इति निवृत्तात्मा ॥

2. अनिवृत्तः विनाशहीनः आत्मा देहादिः अस्य अस्ति इति अनिवृत्तात्मा ॥

Vishnu is called **अनिवृत्तात्मा** because He has body which has no destruction at all of any kind and at any time or place.

3. अनिषु वृत्तात्मा अनिवृत्तात्मा ॥

Vishnu is called **अनिवृत्तात्मा** because He resides in Sri Vayu.

4. Vishnu is called as '**निवृत्तात्मा**' because His glories are thrice (which means many times) more than the glory of the material Jagat.

त्रिपात् विभूतिकत्वेन भवपादविभूतितः ।
उद्गतात्मस्वरूपत्वात् 'निवृत्तात्मा' इति च कथ्यते ॥

|| श्रीः ||

२३६. संवृतः—ओं संवृताय नमः ओं ॥

1. संवृतः सम्यक् गुणैः वृतः ॥

Vishnu is called **संवृतः** because He is full and completely surrounded by infinite auspicious qualities.

2. सम्यक् देवादिभिः पुरुषार्थतया वृतः इति संवृतः ॥

Vishnu is called **संवृतः** because He is being surround by Devatas always for attainment of Purushartha by Grace.

3. Gita 7-25 says—

नाहं प्रकाशः सर्वस्य योगमाया **समावृतः** ।
मूढोऽयं नाभिजानाति लोको मां अजमव्ययम् ॥ २५॥

Lord Krishna says here by His capacity as the aid also by the part played by His wife Durgadevi, curtain hung so that the Jeevas are not able to understand Him see Him. Hence He is called **संवृतः**—being hidden.

4. **मेघान्तर्हितादित्यवत् योगमायावृत्तत्वेन मूढज्ञानाविषयत्वा संवृतः ॥**

Just like the Sun is being closed or hidden by cluster of clouds, Vishnu is hidden by the activities Durga Devi, as per His mandates from the vision of Jeev So Vishnu is called **संवृतः** ।

5. The Padma Purana states and explains the position—

आत्मनः प्रकृतेश्चैव लोकचित्तस्य बन्धनम् ।
स्वसमार्थ्येन देव्या च कुरुते सः महेश्वरः ॥ इति पाद्मे ॥

6. Vishnu is called as '**संवृतः**' because He has been ma to be not seen by others. This is seen in Kata Upanishad 1-2-12 as—

तं दुर्दशं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥

धीरः=Jnani, **गह्वरेष्ठं**=resides in the Muktha Jeevas, them also, **गुहाहितं**=resides in the caves of the hear therefore, **गूढं**=**गूढत्वं अनुप्रविष्टं**=by this, His nature

reduced to the one who is hidden. Therefore, Paramatma is दुर्दर्श=is very rare to be seen.

7. Vishnu is not visible to the Tamasic and wicked souls in whom Tamoguna predominates.

तामसानां तु मूढानां गूढत्वात् 'संवृतः' स्मृतः ॥

Since such souls cannot visualise Him, and so He is called as 'संवृतः'.

॥ श्रीः ॥

२३७. संप्रमर्दनः—ओं संप्रमर्दनाय नमः ओं ॥

1. सम्यक् प्रमर्दयति प्रळये प्रजा=इति संप्रमर्दनः ॥

In Paralaya, He destroys all the people well and completely. So Vishnu is called 'संप्रमर्दनः'.

2. सम्यक् प्रमर्दयति दैत्यान् इति संप्रमर्दनः ॥

Vishnu is called 'संप्रमर्दनः' because He destroys and massacres well all the daityas at the proper times.

3. This quality of 'सम्प्रमर्दनत्वं' has been told in detail, under the Sutra—

॥ ओं अत्ता चराचरग्रहणात् ओं ॥ १-२-९ ॥

अत्ता=He eats all; He destroys all.

तत्तु=Vishnu only. This is because,

चराचरग्रहणात्=He eats all the sentient and non-sentient objects.

स्रष्टा पाता तथैवात्ता निखिलस्यैक एव तु ।

वासुदेवपरः पुंसां इतरे अल्पस्य वा न वा ॥ इति स्कान्दे ॥

Vasudeva (Vishnu) is the Creator, Protector, and Consumer of all the world. For others, this dharma/

quality will be only in a fraction. Hence Vishnu called as **संप्रमर्दनः**.

4. Vishnu is called as '**संप्रमर्दनः**' because He dispels the enveloping darkness by the light of His knowledge.

तमसः विद्यया सम्यक् मर्दनात् '**संप्रमर्दनः**'।

संवरणं तमः स्वविद्यया-संप्रमर्दयति इति 'संप्रमर्दनः'।

॥ श्रीः ॥

२३८. अहस्संवर्तकः—ओं अहस्संवर्तकाय नमः ओं

1. न जहाति इति अहः ॥

He never leaves off the devotees. **संवर्तकः** =He manages very well. Hence Vishnu is called 'अहस्संवर्तकः'।

2. अहः सम्यगह्नः दिवसस्य मनुष्यादि संबन्धिनः ब्राह्मकल्पस्य च प्रवर्तकत्वात् अहःसंवर्तकः ॥

Vishnu is called **अहस्संवर्तकः** because He controls and manages 'days' and 'Kalpas' in a fine way. He looks after the Brahma Kalpa and protects each Chaturmukha Brahma whose span of life, before reaching Mukthasthana is 3,11,04,000,00,00,000 years, in our scale.

3. Vishnu is called as '**अहस्संवर्तकः**' because He sees that the day dawns and good time is brought for the sattvic souls. As per His orders only, the Sun rises in the Eastern horizon.

Taittireeya states **भीषोदेति सूर्यः ॥**

4. Vishnu gives the mandates to Surya and implicitly obeying that, the Sun comes up in the morning.

भयात् अग्निः तपति, भयात् तपति सूर्यः ॥

Surya, out of fear and respect, shines, and the day begins, out of Vishnu's mandates.

॥ श्रीः ॥

२३९. वह्निः—ओं वह्नये नमः ओं ॥

1. वह्निः जगत् वाहकः ॥ सर्वस्य वहनाद् वह्निः ॥

Vishnu is called वह्निः because He takes all the burden of the Earth and supports them, all.

2. वह्निरिव वह्निः दुष्टजनाय ।

For the wicked and evil souls, He is like fire and so Vishnu is called वह्निः ॥

3. वहनात् वह्निः ॥

Vishnu is called वह्निः because He takes the sole and complete responsibility of those devotees who always think and meditate upon Him.

4. All āhutis submitted in the Agni, by the various Vedic Mantras are taken upto the concerned Devatas. वहति इति वह्निः by Sri Vishnu in the Roopa of Agni and hence He is called so, by that name.

5. Taittireeya states—

देवेभ्यो हव्यं वहनः प्रजानन् ।

Vishnu made this as the job, of carrying them to the concerned Devatas what was offered in the fire. That is why Sri Krishna says in Gita 9–24.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मां अभिजानन्ति तत्वेनातः च्यवन्ति ते ॥

Since He is the enjoyer of bhogas in all yajnas, He is called as वह्निः ॥

6. विश्वस्य देशरूपेण वहनात् 'वह्निः' उच्यते ॥

Paramatma remaining in space, bears the entire universe.

7. The entire universe is resting upon Koorma Roopa Bhagavan Sri Vishnu. On Him, Sri Vayu is in Koorma Roopa. On him, Sesha is resting. Out of one thousand hoods, on one hood, the whole Jagat is resting like a mustard. So the entire Jagat is borne by Sri Vishnu, the Varaha Roopa, who is called as 'Vahnih'.

Sri Krishna says in Gita, in 7-7—

मयि सर्वमिदं प्रोतं सूत्रे मणिगणाः इव ॥

8. Vishnu is present in वह्नि—fire, so that fire gets the property to burn and so Vishnu is called as 'Vahnih'.

॥ श्रीः ॥

२४०. अनिलः—ओं अनिलाय नमः ओं ॥

1. अनति इति अनेन अनिलः ॥

Vishnu is called अनिलः, because He takes breaths then only others can survive.

2. न विद्यते निलो निलयनं यस्य इति अनिलः ॥

Vishnu is called अनिलः because there is no place or shelter for Him. As a matter of fact, He is the shelter for all.

3. न विद्यते इला भूमिः आधारभूता यस्य इति अनिलः ॥

Vishnu is called अनिलः because the Earth is not the support for Him. On the contrary, the Earth is supported by Him.

4. The Sruti also says—

' अनात्म्ये अनिलयने इति श्रुतिः ।

5. Mukhyaprana is called by the name **अनिलः** as seen from Isavasya Upanishad Eighteenth **मन्त्रः**।

वायु: अनिलं अमृतं अथेदं भस्मान्तं शरीरम ॥ १८ ॥

Tho' the body survives until it is turned into ashes, the Mukhyaprana (present in the body) who is supported by God is immortal.

अनिलः अः ब्रह्मैव निलयनं आश्रयः यस्य सः इति।

Hence Bhashya states :

अः ब्रह्मैव निलयनं यस्य वायोः सः अनिलम्।

Hence Vishnu is **अनिलः**।

6. Vishnu is called as '**अनिलः**' because for Him, this Earth etc. are not the support. As a matter of fact, He is the support of all.

न विद्यते इला भूमिः आधारभूता यस्य इति॥

॥ श्रीः ॥

२४१. धरणीधरः—ओं धरणीधराय नमः ओं ॥

1. **आज्ञामात्रेण धरणीं धारयति इति धरणीधरः ॥**

By His orders alone, Dharani Devi supports the world. Hence Vishnu is called **धरणीधरः**।

2. **एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः इति श्रुतेः ॥** [Brihadaranyaka Upanishad 5-8-9]

It is also as—

"एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठते"

Here the sage Yajnyavalkya teaches his wife Gargi, that this Sun, Moon and all other planets and the regions

all stand in their place, due to the Command of Akshara Lord Vishnu.

This is quoted by Srimad Acharya in his Bhashya under the Sutra—

॥ ओं सा च प्रशासनात् ओं ॥ १-३-११ ॥

3. Gita 15–13 explains that He enters the land and by His power, He supports the world and hence He is called **धरणीधरः।**

गां आविश्य च भूतानि धारयाम्यहमोजसा।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

Lord Krishna enters the Earth and then by His power **ओजसा धारयामि।**

Hence Vishnu is called **धरणीधरः।**

4. **धरान् पर्वतान् नयति इति धरणीः।**
पर्वत श्रेष्ठो गोवर्धनः तद्धारकत्वात् धरणीधरः॥

Vishnu is called **धरणीधरः** because He supported the Supreme Mountain 'Govardhana' by His hand and saved the Cows, Gopikas and others in Brindavan.

5. Srimad Acharya states in **द्वादशस्तोत्र ग्रन्थे** under 5–1 as—

वासुदेवापरिमेय सुधामन्
शुद्ध सदोदित सुन्दरीकान्त।
धराधरधारण वेधुर धर्तः
सौधृति दीधीति वेधृविधातः ॥ १ ॥

धराधरधारणः धराधरस्य मन्दरस्य गोवर्धनस्य धारणं इति।

Hence Vishnu is called धरणीधरः।

6. Sri Bhagavatham 10–25–1 states—

श्री शुक उवाच—Sri Sukacharya says—

गोवर्धने धृते शैले आसाराद्रक्षिते व्रजे।
गोलोकादाव्रजन् कृष्णं सुरभिः शक्र एव च ॥ १ ॥

॥ श्रीः ॥

२४२. सुप्रसादः—ओं सुप्रसादाय नमः ओं ॥

1. शोभनो मोक्षजनकीभूत=प्रसादो यस्येति सुप्रसादः ॥

Vishnu is called **सुप्रसादः** because He has mangala anugraha, that is, the prasada which bestows Moksha on the satvic souls.

प्रसादः has been explained in Nyaya Sudha, as the speciality of desire of Vishnu.

प्रसादो नाम "एनं मोचयामि इति इच्छा विशेषः।"

2. Srimad Acharya says in the Sutra-Bhasya as in

॥ ओं अथातो ब्रह्मजिज्ञासा ओं ॥ १-१-१ ॥

यतो नारायण प्रसादं ऋते न मोक्षः।

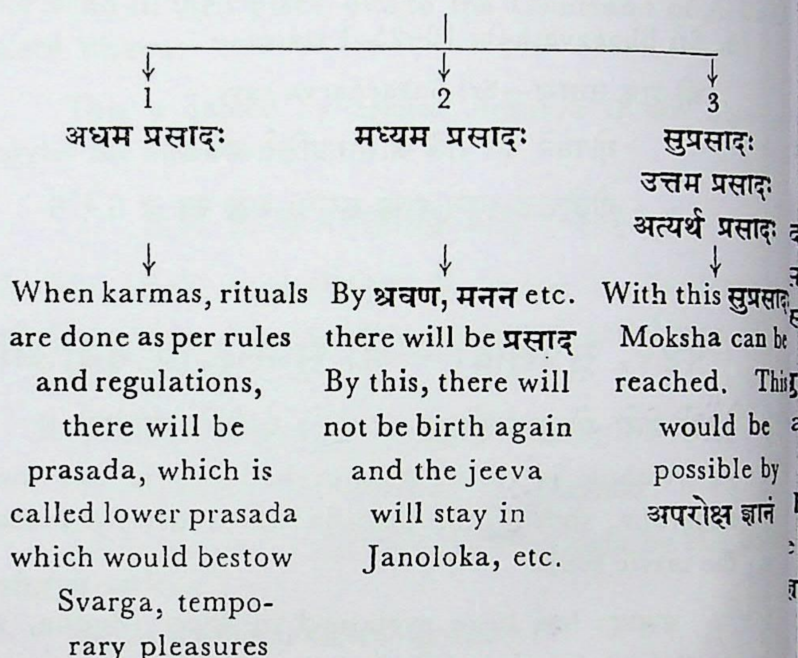
Without the prasada of Narayana, no Moksha is there.

न च ज्ञानं विना अत्यर्थप्रसादः॥

Without knowledge, the special prasada—**सुप्रसादः** is not possible.

अतः ब्रह्मजिज्ञासा कर्तव्या।

Hence Enquiry into Brahman has to be made.



3. **प्रसीदति अनेन इति=आनन्दः।**

सुप्रसादः means having full and complete ananda.

In the Sutra—

॥ ओं भूमा संप्रसादादध्युपदेशात् ओं ॥ १-३-८ ॥

Srimad Acharya says in Bhashya as—

'संप्रसादात्'=पूर्णसुखरूपत्वात्।

Here संप्रसादः means full happiness and joy which is only in Vishnu. Hence He is called 'Bhooma.'

Hence Vishnu is called 'सुप्रसादः'

4. Srimad Acharya states in **विष्णुतत्वविनिर्णयः**

मोक्षश्च विष्णुप्रसादेन विना न लभ्यते।

This Moksha cannot be obtained without the Grac of Vishnu. प्रसादः is one of the attributes of Vishn

There is no difference between them. Hence Moksha cannot be obtained without सुप्रसादः that is Vishnu Himself.

Further, Srimad Acharya quotes Narayana Sruti—

यस्य प्रसादात् परमार्तिरूपात्
अस्मात् संसारात् मुच्यते नापरेण ।
नारायणोऽसौ परमो विचिन्त्यो
मुमुक्षुभिः कर्मपाशात् अमुष्मात् ॥ इति नारायण श्रुतिः ॥

" One will become free from this miserable cycle of birth and death only by the grace of Narayana, but not by any other means. That is, by Him only, Who is called as सुप्रसादः ।

5. In the Sutra

ओं परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ओं ॥ ३-३-५४ ॥

it is established that 'परमात्मनः सुप्रसादः एव साक्षात् कारणं मोक्षस्य । Here it is proved that the Supreme प्रसाद of Vishnu is the direct cause for release. Hence Vishnu is called सुप्रसादः ।

॥ श्री ॥

२४३. प्रसन्नात्मा—ओं प्रसन्नात्मने नमः ओं ॥

1. प्रसन्न आत्मा मनो यस्य सः प्रसन्नात्मा ॥

Vishnu is having mind which has no oscillation and is full with enthusiasm and solace. Hence He is called प्रसन्नात्मा ।

2. करुणार्द्रस्वभावत्वात् प्रसन्नात्मा ॥

Vishnu is called प्रसन्नात्मा because He is wet with mercy towards satvic souls by nature.

3. पूर्णकामत्वात् प्रसन्नात्मा ॥

Vishnu is called **प्रसन्नात्मा** because He is full with desires fully and completely satisfied. He is an **आप्तकाम**. Hence Vishnu is called **प्रसन्नात्मा** ।

4. In the Adhikaranam 2-1-33 and 2-1-34—

॥ ओं न प्रयोजनवत्त्वात् ओं ॥

॥ ओं लोकवत्तु लीलाकैवल्यम् ओं ॥

it is stated by Srimad Acharya in the Bhashya as—

देवस्यैष स्वभावोऽयं आप्तकामस्य का स्पृहा इति च श्रुतिः ॥

This creative activity according to design is essential nature of the Lord, for there is nothing to desired by Him who has all that is desirable. Vishnu **प्रसन्नात्मा**, hence it is His very Swabhava to create etc.

5. Vishnu is '**प्रसन्नात्मा**' because,

अवाप्त सर्वकामत्वात् रागादि रहितं मनः ॥

यस्यास्ति स प्रसन्नात्मा चित्ततुष्टिप्रदो मनुः ॥

Vishnu has all the things desirable by Himself— an absolute **आप्तकाम**. Hence there is no possibility of mind being affected by desires and other attractions.

6. In Gita 11-47, Sri Krishna says—

मया **प्रसन्नेन** तवार्जुनेदं रूपं परं दर्शितमात्मयोगात्।

तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥

प्रसन्नेन मया =Sri Krishna says that He has bl Arjuna and has done anugraha. Therefore He is प्र **आत्मा** for Arjuna and because of Sri Krishna b 'Prasanna Atma', Arjuna was able to see the Vishwa of Paramatma.

॥ श्री :॥

२४४. विश्वदृक्—ओं विश्वदृशे नमः ओं ॥

1. Vishnu is called **विश्वदृक्** because He sees complete world without any omission at all.

विश्वं दृश्यति इति विश्वदृक् ॥

2. Srimad Acharya states in his marvellous Vishnu Tatwa Vinirnaya as—

न च मायाविना माया दृश्यते **विश्वमीश्वरः ।**
सदा **पश्यति** तेनेदं न मायेत्यत्रधार्यताम् ॥ इति ।

The magician does not see his magical projection. *But God sees the world all the time.* He is '**विश्वदृक्**' ।

Therefore, the world is not an illusory projection.

3. Vishnu is the Mahaprabhu who reigns over Chaturmukha Brahma and others, who reign the worlds. Hence He is called as '**विश्वदृक्**'.

4. विश्वस्मिन् धृक् प्रगल्भः ॥

This means that His capacity and qualities are totally unique and different from the worldly experiences. Hence He is called as '**विश्वदृक्**'।

The Sutra **ओं सर्वधर्मोपपत्तेश्च ओं** 2-1-38 says that because all the good qualities and absence of all defects are possible, are actually found in Brahman. Vishnu has remarkable capacity which is unique from worldly point of view.

गुणाः श्रुताः सुविरुद्धाश्च देवे सन्ति, अश्रुताः अपि नैवात्र शङ्का।
चिन्त्या अचिन्त्याश्च तथैव दोषाः श्रुताश्च नाज्ञैर्हि तथा प्रतीता॥

That all the qualities even those apparently of contrary nature meet in the Lord, is distinctly told in the text. All the qualities declared in Scripture even those of the opposite character are present in the Lord, as well as those that are not declared.

And no doubt is to be allowed to remain here, whether the qualities are conceivable or inconceivable ; on the other hand all the defects are apparently heard or conceived by the ignorant are absent in the Lord.

Hence the Lord is called 'विश्वदृक्'।

॥ श्रीः ॥

२४५. विश्वभुक्—ओं विश्वभुजे नमः ओं॥

1. विश्वं भुङ्क्ते भुनक्ति इति विश्वभुक् ॥

Vishnu is called 'विश्वभुक्' because He swallows the entire world created by Him, in entirety.

The Sutra ओं अत्ताचराचरग्रहणात् ओं 1–2–9 clearly establishes this quality of Vishnu.

Hence Vishnu is called 'विश्वभुक्'।

2. विश्वं पालयति इति विश्वभुक् ॥

Vishnu is called विश्वभुक् because He saves and protects the entire world. विश्व भुङ्क्ते पालयतीति।

In the adhikaranam, the doubt raised was mainly regarding 'पालकत्वं' of Sri Vishnu.

सृष्टिसंहारकर्तृत्वेन अस्य, न पालकत्वं, स्वतः सिद्धेः इत्यतः आह

It may be stated that the Lord is the author only of creation and destruction (or the destruction of what is created) but 'Protection' too need not be attributed to Vishnu ; for protection or continuance of things as created is in the very nature of the world till destruction. To correct the view, the Sutrakara says—

ओं प्रकृतैतावत्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ओं ॥

Srimad Acharya states—

सृष्टिं च **पालनं** चैव संहारं नियमं तथा ।
एक एव करोतीशः सर्वस्य जगतो हरिः ॥ इति ब्रह्माण्डे ॥

Hence Vishnu is called **विश्वभुक्** ।

3. Taittireeya Upanishad states that Vishnu is called as '**विश्वभुक्**' because He swallows the entire Jagat, so that it can be within Himself.

 प्रभुः प्रीणाति विश्वभुक् ॥

4. Vishnu does this **विश्वभुक्** dharma as stated in Atharvana Upanishad.

 यथोर्णनाभिः सृजते गृह्णते च ।
 यथा पृथिव्यां ओषधयः संभवन्ति ॥ ७ ॥

Just like the spider swallows the entire nest built by it, Paramatma also takes the Brahmanda from His stomach and keeps the same inside and so He is called as '**विश्वभुक्**'।

॥ श्रीः ॥

२४६. विभुः—ओं विभवे नमः ओं ॥

1. त्रिविधं भवति इति विभुः ॥

Vishnu is called **विभुः** since He takes many many Roopas.

2. विविधं व्याप्तो इति विभुः ॥

Vishnu is called विभुः because He is all-pervasive.

3. नियामकत्वेन विविधभवनात् विभुः ॥

Vishnu is called विभुः because as the Commander and Leader, He takes many millions of forms.

4. विशिष्टभवनात् विभुः ॥

Vishnu is called विभुः because He lives or He is there with all auspicious qualities and attributes.

5. समर्थत्वात् विभुः ॥

Vishnu is called विभुः because He is the Most Capable Person in all respects.

6. The वैभवं of Sri Vishnu is twofold as—

विष्णोः वैभवं

प्रत्यक्षं	तिरोहितम्
कपिल व्यास कृष्णाद्यं प्रत्यक्षं वैभवं स्मृतम्	भिन्नं ब्रह्मादि जीवेभ्यः जडेभ्यश्चापि तद्गतम् स्वजात्याधिक्यदं तेषां तत् तिरोहित वैभवम्।
The avatars of Kapila, Vedavyasa Krishna are called प्रत्यक्ष वैभवम् of Vishnu	Different from Him are Chaturmukha Brahma and others including inanimate objects. If they have power, capacity, knowledge etc. more than what is ordinarily available to the Group, then it is called 'तिरोहित वैभवं', which is due to the Special presence of Vishnu in them to bring glory to them.

This is explained by Srimad Acharya in Gita Bhashya

7. Srimad Acharya states in Bhagavatha Tatparya Nirnaya under 2-7-16 from Matsya Purana as under :

हरिः तापसनामासौ जातस्तपसि वै मनुः ।
गजेन्द्रं मोचयामास ससर्ज च जगत् 'विभुः' ॥ इति मात्स्ये ।

Paramatma Sri Hari took avatar in the clan of Manu with the name as 'Thāpasa'.

Sri Hari released Gajendra from the clutches of crocodile. That Capable Sri Hari created the Jagat— so says Matsya Purana.

8. विशेषेण भवति सर्वत्र विभुः=व्यापकः ॥

Vishnu is called as 'विभुः' because He is the Most capable, and can manage all.

॥ श्रीः ॥

२४७. सत्कर्ता—ओं सत्कर्त्रे नमः ओं ॥

1. सतः कर्ता सत्कर्ता ॥

Vishnu is called सत्कर्ता because He creates the world which is true to the core.

2. सन् क्लेशादि रहितश्चासौ कर्ता च सत्कर्ता ॥

Vishnu is called सत्कर्ता because He does all work in a glorious manner without any strain effortlessly.

3. सतां योगक्षेमादिवहनात् सत्कर्ता ॥

Vishnu is called सत्कर्ता because He looks after the safety and well being of the good and satvic jeevas.

Gita says (4-8)—

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

Here in Bhashya, Srimad Acharya states—

तथाऽपि लीलया स्वभावेन च यथेष्टचारी ॥

Hence Vishnu is called सत्कर्ता ।

4. Paramatma does namaskaram to elders when He tak avatar, to establish the principle of यद्यत् आचरति श्रेष्ठः Whatever is done by the worthy people, the same followed by others. So Vishnu does so, only out of mer on the satvic souls, because all should bow to Him, b He need not, to anyone.

In Ramayana, it is said—

बहुश्रुतानां, वृद्धानां, ब्राह्मणानां उपासिताः ॥

Sage Valmiki states, that Sri Rama respected and d namaskarams to the knowledgeable great persons, elde persons and to the well adopted sacred brahmins. Hen Vishnu is called as 'सत्कर्ता'। This Sri Rama adop following the worldly tradition when He took avatar as human being

5. सत्कार्यं करोति इति सत्कर्ता ॥

Vishnu always does only 'Sat Karyas' good activi and so He is known as 'Sat Kartha'. Every action do by Sri Vishnu is a Sat Karya.

The greatest Sat Karya that He has done is that has brought us with this Sadhana Sarira, so that one c work out for emancipation.

6. सतां, सद्‌ल् विशरणगत्यवसादेष्विति धातोः, विशरणादियुक्त दैत्यानां कर्ता हिंसकः ॥

Vishnu is called as सत्कर्ता because He gives brings all troubles to the daityas.

॥ श्रीः ॥

२४८. सत्कृतिः—ओं सत्कृतये नमः ओं ॥

1. सती कृतिः सत्यकर्मव्यापारो यस्य सः सत्कृतिः ॥

Vishnu is called as सत्कृतिः because all His activities are good and noble and are as per the dictums laid down in the Vedas.

2. सत्कृतः=पूजितः [सत्कर्ता सत्कृतः साधुः जह्नुः नारायणो नरः]॥

Vishnu is worshipped. This can be seen by the three Avatars of Sri Vayu as Sri Hanuman, Sri Bheemasena and Sri Madhva, how Sri Vayu worshipped Vishnu. It is unique. Hence Vishnu is called as 'सत्कृतः'।

अर्चादिभिः सज्जनैः यः पूजितः 'सत्कृतः' स्मृतः ॥

3. सती कृतिः तन्नाम्नी भार्या यस्य=सत्कृतिः ॥

Mahabharatha Tatparya Nirnaya states in 1-7 as

प्रद्युम्ननामुपगतः कृतितां च देवी ॥

The Supreme God assumed the form of Pradyumna to function as Creator. The Goddess Mahalakshmi assumed the form of 'Kriti'. So, सत्कृतिः means Vishnu in Pradyumna Roopa.

॥ श्रीः ॥

२४९. साधुः—ओं साधवे नमः ओं ॥

1. साध्नोति परकार्यं इति साधुः ॥

Vishnu is called साधुः because He leaves His matters and does others work and helps them.

Paramatma does all the works only to help others. Not even a single act for Himself. That is the beauty of Vishnu. He does creation etc. only, for the benefit of others.

Why does He do so? It is *His Nature to help other*
without any gain to Him. Such is the Greatness, Magnanimi
of Vishnu called साधुः ।

This point has been explained in the Sutra—

॥ ओं न प्रयोजनवत्त्वात् ओं ॥ २-१-३३ ॥

2. न्यायवर्तित्वात् साधकत्वात् सिद्धि रूपत्वात् साधुः ॥

Vishnu is called साधुः because He does only prope
judicious and reasonable acts. There will not be an i
of injustice, or of biased nature in His activities.

3. Vishnu does always in the most proper and straig
forward dharmic lines as per Vedas. Hence He d
not get any obstacles at all at any time, at any pl
and in any manner. सात्नोति=साधयति कार्यं=इति साधुः

For the Pandavas, He acted as a charioteer there
establishing that this deha-ratha देह-रथ will run only w
He drives the vehicle. If there is no Vishnu, then
body cannot act.

Sri Krishna went as an Emissary to the King Dhrit
rashtra to show that all Dharmas generate only thro' H

4. Vishnu is called 'साधुः' because He carries out wh
ever His true devotees wish Him to do.

He acted as an Emissary, as a Charioteer, a
Security Guard and so on.

सेवां सारथ्यदूत्याद्यां 'साधुः' साधयति इति ॥

॥ श्रीः ॥

२५०. जह्नुः—ओं जह्नवे नमः ओं ॥

1. दुष्टान् जहनुते, अपनयति, भक्षयति, जहाति हन्ति इति जह्नुः

Vishnu is called जह्नुः because He leaves off wicked people without protection. He eats or swallows them. He destroys them.

2. The sabda जह्नुः means the person who hides from the vision of others. The sage Jahnu got that name as 'Jahnu' because the King Bhageeratha, out of great efforts, brought the divine River Ganges to the world to save his ancestors. But this sage drank the whole river and Bhageeratha could not find it. Since he hid the river from the vision of Bhageeratha, the sage was called as 'Jahnu'.

Like that, Paramatma, at the time of Mahapralaya, keeps the whole world in His Belly and hides the same. Hence Vishnu is called 'Jahnu'.

3. Vishnu is called as जह्नुः because He leaves off those who do not realise His vast Mahimas from the Sadagamas and He protects those who have done so.

4. Vishnu is called 'Jahnu' because, He saves those Bhakthas who are by nature devoted to Him, but does some temporary wrongs due to the effect of Kali. He hides those faults and saves them. The best examples are the cases of—

   (i) Aswatthamacharya in Mahabharatha,

   (ii) Devendra in Srimad Bhagavatham.

5. Vishnu is 'Jahnu' because He conceals His greatness from the Non-devotees. In Udyoga Parva in Mahabharatha, it is said—

'That Discus of the Omni-present Vasudeva acts by

His Will for the benefit of the Pandavas being invisi[ble to] the eyes of others) Oh ! Great King !

अभक्तेषु आत्म माहात्म्य निह्नुते 'जह्नुः' उच्यते ॥

॥ श्रीः ॥

२५१. नारायणः—ओं नारायणाय नमः

1. **नारायणः**—For this, Great Sri Sri 1008 Sri Vijay[a] Thirtha Mahaswami of Kumbhakonam has w[ritten a] work containing more than 125 meanings. S[imilarly] the great Mahan Sri Bidarahalli Srinivasa T[hirtha] has written about 75 meanings for this most [sacred] sabda 'Narayana'

2. Sri Jayathirtha Mahan shows in Tatwaprakasi[ka that] this Sabda 'Narayana' is indicative of the enti[re] Vidya of 564 Brahmasutras.

पर विद्या ब्रह्मसूत्राणि

समन्वयाऽध्यायः	अविरोधाऽध्यायः	साधनाऽध्यायः	फला[ध्यायः]
135 Sutras This establishes that Vishnu has immeasurable infinite auspicious attributes which none can fully understand अराः दोषाः नञुश्च विरुद्धार्थः नाराः गुणाः तदाश्रयः नारायणः	159 Sutras This establishes that this Vishnu has no iota of defects in Him at all. अराः दोषाः नञोऽभावार्थत्वात् तदाश्रयः नारायणः which means He has no defects	190 Sutras This establishes that Narayana-Vishnu is the Prime subject matter of knowledge नारं ज्ञानं विषयतया तदाश्रयत्वात् नारायणः	80 S[utras] This [estab]lish[es] ... [illegible]

3. Srimad Acharya under Chandogya Upanishad Bha:hya states—

" तापिनी पाचिनी चैव शोषिनी च प्रकाशिनी ।
नैव राजन् रवेः शक्तिः **नारायणस्य** सा ॥

Even the qualities of the SUN, like drying up, heaiing, melting are all due to Narayana present in it, but not due to the SUN independently.

Hence Vishnu is called Narayana.

4. **नारायणोपनिषत्—१३ अनुवाकः, मन्त्रः ४—**

नारायण परो ज्योतिः आत्मा **नारायणः** परः ।
नारायण परं ब्रह्म तत्वं **नारायणः** परः ।
नारायणपरो ध्याता ध्यानं **नारायणः** परः ।

(a) **नारायणः परः ज्योतिः**—Narayana is the most important Jyothi—luminous object.

(i) ओं ज्योतिः चरणाभिधानात् ओं [१-१-२४]
(ii) ओं ज्योतिरुपक्रमात्तु तथा ह्यधीयत एके ओं [१-४-१०]
(iii) ओं ज्योतिषैकेषामसत्यन्ने ओं [१-४-१४]

(b) आत्मा नारायणः परः ॥

Narayana alone is 'Atma' in the most impoitant sense. He is **परमात्मा**।

(i) आत्मा वा इदमेक एव अग्रे आसीत ।
(ii) आत्मा वा अरे द्रष्टव्यः, श्रोतव्यः, मन्तव्यः निदिध्यासितव्यः ।
(iii) ओं गौणश्चेन्नात्मशब्दात् ओं १-१-६ ।
(iv) ओं आत्मे तु उपगच्छन्ति ग्रहयन्ति च ओं [१-४-३]
(v) ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ।

Under this Srimad Acharya cites from Padma Pu
as under—

"चेतनस्तु द्विधा प्रोक्ता जीव आत्मेति च प्रभो।
जीवाः ब्रह्मादयः प्रोक्ताः **आत्मैकस्तु जनार्दनः**।
इतरेषु आत्मशब्दस्तु सोपचारः प्रयुज्यते ॥

For others **'आत्म' शब्द** usage is only secondary
for Janardhana it is primary and important.

5. **नारायण परं ब्रह्म**—Narayana alone is Para Brahman
full of infinite and unlimited auspicious qualities.

यतः **नारायण** प्रसादं ऋते न मोक्षः।
न च ज्ञानं विना अत्यर्थ प्रसादः,
अतः **ब्रह्म**जिज्ञासा कर्तव्या।

6. **नारायणः परः तत्वं**—Narayana alone is Supreme T

सर्वशास्त्राणां रहस्य तत्त्वं नारायणः एव ॥

7. **नारायणः परः ध्याता**—Those who meditate, have Nara
only as their goal.

8. **ध्यानं नारायणः परः**—Meditation is also Narayana,
means Narayana is all pervasive in the medita
Narayana is all pervasive in the meditator also.

9. Mahabharatha states—

नास्ति **नारायण** समं न भूतं न भविष्यति।
एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥

There is none equal to Narayana, either in the p
in the future or now in existence. By this tru
proclamation, I shall prove and establish all thin
the Universe.

10. A very important Tattva relating to Sri Vayudevaru is given as a cream, so that the devoted readers can amass virtues. This Sabda 'Narayana' comes under the category of **तत्रैव प्रसिद्ध शब्दाः**—that is, those which have popularity **प्रसिद्धिः** only is Vishnu. There is a view that such sabdas are not capable of denoting Sri Vayu, even by ordinary Yoga Vrutti. This is basically wrong. All sabdas denote Sri Vayu by **योग** but the *modus operandi* in the case of Sri Vishnu is **महायोग** and **महायोग रूढि।** These are not available to anyone else other than Him. But there are very many authorities to show that Narayana denotes Sri Vayu.

नरसमुदायो नारं इति नरसमुदयादि सर्वपदार्थस्य अवकाश प्रदत्वेन आश्रयत्वेन नारायण शब्दवाच्यत्वं **आकाशस्य,** किं न स्यात् इति श्री विजयध्वजीय श्री भागवत टिप्पण्यां वर्तते ॥

Srimad Bhagavatham— in that Tippani says that 'Narayana' denotes 'Aakasa'. When 'Aakasa' is denoted by it, why not Jeevothama Sri Vayu? Further, Sri Yadavarya states in 2–7–45 in Srimad Bhagavatham says as—

उप=समीपे इन्द्रः=विष्णुः यस्य सः उपेन्द्रः चतुर्मुख ब्रह्मा (वायुः) तेन दत्त शुकः ॥

Hence it is very important and pertinent to understand and do Bhakthi in Sri Vayu that he is denoted by Narayana sabdas also by सामान्य योगवृत्त्या ॥

॥ श्रीः ॥

२५२. नरः—ओं नराय नमः ओं ॥

1. ना परिवर्तनः इत्यतो नरो "निर्विकारो" इत्यर्थः ॥

Vishnu is called **नरः** because He has no Vikara of any type at all. He is without any transformation.

In Anuvyakhyana Srimad Acharya states under the Sutra 1–4–24 '**ओं प्रकृतिश्च प्रतिज्ञा दृष्टान्तनुपरोधात् ओं**' in the verse 364 as under :

निर्विकारोऽक्षरः शुद्धो निरातङ्कोऽजरोऽमरः ।
अविश्वो विश्वकर्ताजो यः परः सोऽभिधीयते ॥ ३६४ ॥

Vishnu is called '**निर्विकारः**' which means **नरः**। Again in the next sloka 365, it is stated :

निर्विकारमनौपम्यं सदैकरसमक्षयम् ।
ब्रह्मेति परमात्मेति यं विदुः वैदिकाः मताः ॥ ३६५ ॥

इति श्रुतिपुराणोक्त्या, न विकारी जनार्दनः ।

Here Srimad Acharya has quoted Sruti and Puranic authorities to show that **विष्णु** is **निर्विकारः**। Hence He is **नरः**

2. नरः अविनाशी इत्यर्थः ॥

Vishnu is called **अविनाशी नरः** because He is without any type of destruction **नाशः**।

Gita 2–17 says that Vishnu is **अविनाशी** as a speciality

अविनाशी तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हसि ॥ १० ॥

Vishnu is **अविनाशी तु**—as a special entity, because He has total absence of (i) temporary nature (ii) loss of body (iii) having grief (iv) Not complete (incomplete).

3. नरति जगत् इति नरः ॥

Vishnu is called **नरः** because He reigns the world and makes it to be dynamic.

4. Sri Sesha Bhagawan is called **नरः ।** Vishnu is His Antaryami. Hence Vishnu is called **नरः ।**

   नरस्य अन्तर्यामित्वात् विष्णुः नरः इति उच्यते ॥

5. Vishnu is called as 'Nara' because He encourages the Jeevas and makes them to attain Moksha.

   नृणाति=नयति इति नरः ॥

6. By the avatar as 'Nara' He did special anugraha to Devendra who had the avesha of Sri Vayu. This Nara and Narayana did tapas in Badarikashrama and showed the way to the satvic souls. That Narayana is Krishna and that Nara, without Paramatma as a special avesha, is Arjuna only.

7. **"नयतीति नरः प्रोक्तः परमात्मा सनातनः" इति व्यासवचनम् ॥**
   Paramatma puts all under correct regulative order and so He is called as 'Narah'. This is one of the qualities explained in the Sutra 1-1-2 **ओं जन्माद्यस्य यतः ओं** ॥

|| श्रीः ||

२५३. असंख्येयः—ओं असंख्येयाय नमः ओं ॥

1. **न विद्यन्ते सङ्ख्येया गुणाः यस्य असौ असङ्ख्येयः ॥**
   Vishnu is called **असंख्येयः** because He has infinite and uncountable auspicious attributes.

2. **न विद्यन्ते सङ्ख्येया रूपाणि यस्य असौ असङ्ख्येयः**
   Vishnu is called **असंख्येयः** because He has infinite and uncountable roopas (avatars).

3. **सङ्ख्यातुं अशक्यत्वात् असङ्ख्येयः ॥**
   Vishnu is called **असंख्येयः** because He cannot be capable of being counted in respect of anything, like His

Avatars, Roopas, Actions, Auspicious Attributes, etc., etc.

4. In fact, in the Second Sutra 1-1-2—ओं जन्माद्यस्य यतः ओं ॥ it is shown that, विष्णुः is

अमंख्येय कल्याणगुणगणपरिपूर्णः, जगत् जन्मादिकर्तृत्वात् यत् व्यतिरेकेण देवदत्तवत् ॥

यत्र जगत् जन्मादिकर्तृत्वं, तत्र असंख्येय कल्याणगुणपरिपूर्णत्वं ॥
Vishnu is the Creator, Protector, Destroyer etc., of all the world, and therefore He alone has uncountable unlimited, infinite auspicious qualities in Him.

5. **नामरूपकर्मगुणैः संख्यातुं अशक्यः असंख्येयः ॥**
Vishnu is called as **असंख्येयः** because His Names Activities, and Roopas are infinite and are unlimited No one can fully count them.

6. Paramatma is called as '**असंख्येयः**' because His Vibhutis are infinite and cannot be counted or measured by any one, other than Him

नान्तोऽस्मि मम दिव्यानां विभूतीनां परंतप ।
एषतूद्देशतः प्रोक्तः विभूतेः विस्तरो मया ॥

There is no limit or boundary for My Vibhutis. They are infinite and are countless. Hence Vishnu is called as **असंख्येयः** । Srimad Bhagavatham states: 11-16-39

संख्यानं परमाणूनां कालेन क्रियते मया ।
न तथा मे विभूतीनां सृजतेऽण्डानि कोटिशः ॥

This means even the particles of dust or atoms can be counted as well as the times can be measured in fractions. But it would be impossible to count the number of Vibhutis of the Lord. Hence He is called **असंख्येयः** ।

॥ श्रीः ॥

२५४. अप्रमेयात्मा—ओं अप्रमेयात्मने नमः ओं ॥

1. अप्रमेया आत्मा अप्रमेया आत्मनः स्वरूपदेहाः यस्य असौ अप्रमेयात्मा ॥

   Vishnu is called **अप्रमेयात्मा** because He has immeasurable and uncountable swaroopa bodies.

2. अप्रमेया आत्मा अप्रमेया आत्मनः स्वभावाः यस्य असौ अप्रमेयात्मा ॥

   Vishnu is called **अप्रमेयात्मा** because His nature is infinite in all respects.

3. Vishnu is called as **अप्रमेयात्मा** because He is all pervasive. Gita says in 2–18.

   अन्तवन्त इमे देहाः नित्यस्योक्ताः शरीरिणः ।
   अनाशिनोऽ**प्रमेयस्य** तस्मात् युध्यस्व भारत ॥ १५ ॥

Jeeva is Prati-Bimba. Paramatma is Bimba.

Upadhi—or the intermediary object is the very swaroopa deha of the Jeeva which has no destruction.

So the only one which remains is the '**सन्निधानं**'— or the gap or the intermediary space. This is also not an hindrance to state that Jeeva is Nitya because Paramatma Vishnu is everywhere and this is stated by the sabda '**अप्रमेयः**'—all pervasive.

4. Vishnu is **अप्रमेयात्मा** because He pervades inside and outside the infinite things which are limitless and are too numerous to be grasped one by one.

   एकैकशोऽप्रमेया या हि असंख्याता विभूतयः ।
   तासां चैव "**अप्रमेयात्मा**" व्यापनात् बहिरन्ततः ॥

|| श्रीः ||

२५५. विशिष्टः—ओं विशिष्टाय नमः ओं ॥

1. सर्वातिशायित्वात् विशिष्टः ॥

Vishnu is called **विशिष्टः** because He is the most extra-ordinary and peculiar and wonderful in comparison to all.

2. वि विशिष्टा ब्रह्मादयो यस्मात् सः विशिष्टः ॥

Chaturmukha Brahma and other wonderful devatas like Rudra, Indra are there. They are called **विशिष्टाः**. Vishnu is infinite times superior to them. So He is called **विशिष्टः ॥**

3. Under **छान्दोग्योपनिषत् भाष्य,** Srimad Acharya, under 1-2-6 states—

उद्गीथाख्यस्य विष्णो विशिष्ट प्रतिमा वायुरेव । अतः तस्य यर्वोत्तमत्व ज्ञानपूर्वकं तस्मिन् ततो अपि उत्तमत्वेन उपासित एव भगवान् सम्यक् फलं ददाति इति दर्शयति ॥

Sri Vayu is the glorious abode or residence for the Paramatma called 'Udgitha'. One should meditate that Vishnu is Sarvottama and is also superior to Sri Vayu (Chaturmukha Brahma) and is residing in Him. Then only God will bestow proper boons which are everlasting like Moksha.

4. Srimad Acharya quotes from **हरिवंश** in **बृहदारण्यकोपनिषत् भाष्य** in 5-9-21 as under—

रुद्रं समाश्रितो देवाः, रुद्रो ब्रह्माणमाश्रितः ।
ब्रह्मा मामाश्रितो नित्यं नाहं कश्चित् उपाश्रितः ॥

In Rudra all devatas take refuge. That Rudra takes shelter in Chaturmukha Brahma. That Chaturmukha

Brahma is always protected and takes refuge in Paramatma, Who is not supported by anyone.

Hence Vishnu is called विशिष्टः ॥

5. विशेष मर्याद योग्यः विशिष्टः ॥

Vishnu is called विशिष्टः because He is eligible for most respect. He is the most respectable person.

6. शिष्टं means that which comes under the boundaries and limits. All of these articles which are available in the universe are 'शिष्टं' only. Paramatma is beyond that and Taittireeya states—

"विश्वतः परम नित्यं"

Vishnu is not bound by the limitations and restrictions.

7. Those who live with proper and regular habits are called as 'Sishsta'. In them, Vishnu is the most supreme and so He is called as 'Visistah'.

8. Vishnu is called as 'Visistah' because He is of exalted nature by Himself and has not to depend on anyone else.

विलक्षणो विशिष्टो यो सर्वान् तान् अनपेक्ष्य सः ॥

॥ श्रीः ॥

२५६. शिष्टकृत्—ओं शिष्टकृते नमः ओं ॥

1. शिष्टं शासनं तत् करोति इति शिष्टकृत् ॥

Vishnu is called शिष्टकृत् because He lays down Mandates and Commandments.

2. शिष्टान् करोति इति शिष्टकृत् ॥

Vishnu is called शिष्टकृत् since He creates/produces great personalities by His Grace.

3. शिष्टान् पालयति इति शिष्टकृत् ॥

Vishnu is called शिष्टकृत् since He protects all.

4. **समर्थैः सर्वैरपि कृत्वा कृत्वा उत्तरत्र करणासामर्थ्येन यत् शिष्टं, तत्स्वयं पूर्णं करोति इति शिष्टकृत् ॥**

When all capable persons have attempted and left it out pleading that they are incapable to execute, then Vishnu does the balance and completes the same, fully and completely, which no other can do. Hence He is called **शिष्टकृत्** .

5. Under the Sutra 1–3–11 **ओं सा च प्रशासनात् ओं** which means all happens due to His command, Vishnu is the support of all starting from Mahalakshmi to all Jeevas, Jadas which existed, existing and are going to exist in future.

पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत् ॥

विष्णुरेको विभर्तीदं नान्यस्तस्मात् क्षमो धृतौ ॥ इति स्कान्दे

Then the question, that **धृतिः** supporting quality in Him, is not due to His actual contact, but it is due to His mandates, orders, commandants. '**सा च धृतिः प्रशासनात्**'

Hence He is called **शिष्टकृत्** ।

6. Everything happens due to His Mandate and actual physical contact is not needed is gloriously exhibited in the story of **गोवर्धन गिरिधरः** ।

Indra poured rain continuously for several days in Gokula. The whole area was flooded with water. The cows and shepherds were running for life and shelter. Lord Krishna lifted the mountain Govardhana and all the persons, cows etc., came under that umbrella

shelter and were saved. Later Indra came there to witness the sufferings due to his act. At that time Lord Krishna was informed about Devendra's arrival. As per worldly custom, He rushed to invite the guest. He left off the mountain—the connection between His hand and the mountain was left off. Still Govardhana Mountain did not fall on the cows and Gopalakas. Why? This is because of the mandate of Sri Krishna. The mountain obediently and with all respect was standing in the sky. Srimad Acharya gloriously states in his Sutra Bhashya—"सा धृतिः प्रशासनात्"—that support is due to His mandate. Hence Vishnu is called 'शिष्टकृत्'।

॥ श्रीः ॥

२५७. शुचिः—ओं शुचये नमः ओं ॥

1. शुद्धत्वात् शुचिः ॥

Vishnu is called शुचिः because He is completely clean, pure and is crystal-like both in His body and swaroopa. [For Him chetana and body are one and the same].

2. शुच शोके इति शुचिः ॥

Vishnu is called शुचिः because He brings grief to the sinful persons.

3. निर्लेपत्वात् शुचिः ॥

Vishnu is called शुचिः because there is no conceit in Him. There is no question of any dramatic and conceited activities. All are bonafide, genuine and trustworthy.

4. निर्लेपत्वात् शुचिः ॥

Vishnu is called शुचिः because He does not eat or take food like us.

In the Sutra ओं स्थित्यदनाभ्यां च ओं (1-3-7), Srimad Acharya quotes in his Bhashya, from the famous आथर्वणोपनिषत् (3-1-1) as under—

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्व-
त्यनश्नन्नन्यो अभिचाकाशीति ॥

इति ईशजीवयोः स्थित्यदनोक्तेः ॥

Two birds are sitting on a branch of a tree. One eats, sleeps and suffers. The other one never eats anything and is always awaken and is enjoying all happiness. The first one is Jeeva and the second is Paramatma, Sri Vishnu; Hence Vishnu is शुचिः because He never eats anything— अनश्नन् अन्यः. One important truth between the Sutra and the Sruti Vakya has to be seen here. In the Sruti first is told स्वात् eating then अनश्नन् not eating. But in the Sutra it is as स्थितिः—Not eating as first and then अदन—eating as second relating to Jeeva.

This is because the factor that *God Vishnu* is the main His activity is foremost and then only others.

॥ श्रीः ॥

२५८. सिद्धार्थः—ओं सिद्धार्थाय नमः ओं ॥

1. सिद्धः भक्ताभिलषित दाने अर्थ्यते गम्यते अर्थ्यते इति सिद्धार्थः ॥

Vishnu is called सिद्धार्थः because He goes with the desired or aspired fruits of His true devotees—which means He bestows upon them such results/fruits.

2. सिद्धः च असौ अर्थश्चेति सिद्धार्थः ॥

He has all things ready with Him and nothing requires preparation. Hence He is called **सिद्धार्थः** ॥

3. सिद्धानां सिद्धिमतां अर्थो धनरूपो वा इति सिद्धार्थः ॥

For the persons who have attained **सिद्धिः = अपरोक्षज्ञानं** He is like the wealth or precious article which is most coveted and established.

4. सिद्धो निवृत्तः कामो यस्य सः सिद्धार्थः ॥

Vishnu is called **सिद्धार्थः** because there is no desire in Him which was not fulfilled.

5. सिद्धोऽर्थो निवृत्तिः अयोग्यानां यस्मात् इति सिद्धार्थः ॥

Vishnu is called **सिद्धार्थः** because He removes the wealth of the undeserved and wicked.

6. सिद्धोऽर्थः सृष्ट्यादि प्रयोजनं न भवति तस्य इति ॥

Vishnu is called **सिद्धार्थः** because there is no utility or gain to Him by the act of creation of the world. *It is only and purely to help others* (satvic souls) He does so. This aspect is beautifully brought in the Sutra—

॥ ओं न प्रयोजनवत्वात् ओं ॥ २-१-३३ ॥

Srimad Acharya, states in the Bhashya as—

" अथैष एव परमः आनन्दः " इत्यादिना कृतकृत्यत्वात् न प्रयोजनाय सृष्टिः ॥

There is no gain for Him. **परप्रयोजनमेव अस्ति ।** There is total usage and benefit for the souls to evolve.

Srimad Acharya states in Anuvyakhyana condemning the view that Creation is like an act of recreation to the Lord and needs the same. In the Verse No. 538—

क्रीडां (लीलां) प्रयोजनं कृत्वा सृष्टिः श्रुतिविरोधिनी ।
इति केवल लीलैव निर्णीता प्रभुणा स्वयम् ॥ ५३८ ॥

Then **भगवतः स्वप्रयोजनाभावेऽपि, परप्रयोजनोद्देशिनां अंगीक्रियते** in the Verse 539 :

आत्मप्रयोजनार्थाय स्पृहां श्रुतिरवारयत् ।
न प्रयोजनवत्त्वेन इष्यत आह जगद्गुरुः ॥ ५३९ ॥

Since Vishnu is **सिद्धार्थः** all these are consequential and are natural to Him.

7. In Nyaya Sudha, Sri Jayathirtha Mahaprabhu states that, **साधनं** or means (aids) are of two kinds.

साधनं द्विविधं

(1) **सिद्धं**	(2) **असिद्धं**
सिद्धं च साधनं भगवान् इति मुमुक्षुणा सव्यापारीकरणीयः । सिद्धं च साधनं भगवान् कुठारादिवत् । But Paramatma as our aid, is complete. Nothing need be done. It should be used only properly.	**उत्पाद्यं फलकामेन चेति यथा यागादि** This Yaga etc. becomes an aid only after completion, to Svarga etc. Before that completion it is not so.

Hence Vishnu is **सिद्धार्थः** that established /proved aid.

॥ श्रीः ॥

२५९. सिद्धसंकल्पः — ओं सिद्धसंकल्पाय नमः ओं ॥

1. सिद्धः निष्पन्नः संकल्पो यस्य सः सिद्धसंकल्पः ॥

Vishnu is called **सिद्धसंकल्पः** because He has only concluded and completed pledges or undertakings.

2. सिद्धसंकल्पो भक्ताभिलषित वितरण विषयः यस्य सः इति ॥

Vishnu is called सिद्धसंकल्पः because He fulfils the prayers or ambitions of His devotees.

3. Vishnu is called as 'सत्यकामः' in Chandogya Upanishad, because He is 'सिद्धसंकल्पः'।

4. Vishnu is called as 'सत्यसंकल्पः' because the same Chandogya Upanishad says so, since Vishnu is सिद्ध-संकल्पः।

5. Under the Sutra

॥ ओं तदधीनत्वात् अर्थवत् ओं ॥ १-४-३ ॥

it is shown that all are under His Control and Command and such a Person only, can be सिद्धसंकल्पः and He is Vishnu.

6. इदं अहं कुर्यां इति मनसो व्यापारः 'संकल्पः' ॥

Sankalpa means—thinking of the mind, that 'I shall do this'. सत्यसंकल्पः or the सिद्धसंकल्पः means अबाधितमनो-व्यापारः ॥ The un-deviated jobs that are thought in the mind. सिद्धसंकल्पः and सत्यसंकल्पः are the same. Srimad Acharya states in Dwadasa Stotra as—

अत्ययो यस्य केनापि न क्वापि हि
प्रत्ययो यद्गुणेषूत्तमानां परः ।
सत्यसंकल्प एको वरेण्यो वशी
मत्यनूनैस्सदा वेदवादोदितः ॥

एकः=स्वतन्त्रः, मुख्यः, निम्यभिन्नः ।

That independent Vishnu alone is 'सिद्धसंकल्पः'।

॥ श्रीः ॥

२६०. सिद्धिदः—ओं सिद्धिदाय नमः ओं ॥

1. सिद्धिं योग्यानां ददाति इति सिद्धिदः ॥

Vishnu is called सिद्धिदः because He gives Moksha Siddhis like 'anima' etc. to the deserving devotees.

2 सिद्धिं अयोग्यानां द्यति खण्डयति इति सिद्धिदः ॥

Vishnu is called सिद्धिदः because He condemns criticises the wicked and improper persons. He destr the results achieved by them, since they have no su status by nature.

3. सतां असतां च सिद्धिं कर्मफलं यथा संभवं ददाति खण्डय इति सिद्धिदः ॥

Paramatma Vishnu is called as 'सिद्धिदः' because the satvic souls, He bestows good results and for asa souls, He punishes with bad results.

As stated in the Sutra—

॥ ओं न कर्मविभागादिति चेत् न, अनादित्वात् ओं ॥ २-१-३

Paramatma gives the phala as per the Karmas done a He has no biased or cruel nature.

4. As stated above—

अणिमा—गरिमाद्याः सिद्धीः साधकेभ्यो ददाति इति 'सिद्धिद'

Vishnu confers super-human power on those w strive for them by resorting to Him. He bestows pow like anima—power of acquiring the size of an ato Garima—power of acquiring weight, immeasurable si etc.

The siddhis are eight in number. They are—

(i) Animaa=Power of assuming the size of an atom,
(ii) Mahima=Power of assuming an immeasurable si
(iii) Laghimaa=Power to become very light,
(iv) Garimaa=Power to become very heavy,

(v) Praapti=Power of obtaining anything,
(vi) Praakamyam=Irresistible Will,
(vii) Isitaa=Superiority and
(viii) Vasitaa=Subjugation.

सिद्धिदः साधकेभ्यो यो हि अणिमाद्यष्ट सिद्धिदः ॥

॥ श्रीः ॥

२६१. सिद्धिसाधनः–ओं सिद्धिसाधनाय नमः ओं ॥

1. सिद्धिं मोक्षरूपं फलं साधयति इति सिद्धिसाधनः ॥

Vishnu is called **सिद्धिसाधनः** because He is the giver and bestower of Moksha and others like anima and other fruits.

2. Vishnu is called as 'Siddhi-Sādhanah' because He makes the means also as pleasant as the goal.

तत्सिद्धेश्चापि हेतुत्वात् 'सिद्धिसाधनः' ईरितः ॥

3. This point is found in Gita 12-20—

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधानाः मत्परमाः भक्ताः ते अतीव मे प्रियाः ॥ २० ॥

Paramatma states that the devotees are dear to Him when they adopt the means as explained in that Adhyaya from the slokas 13 to 19, starting from **अद्वेषा**—Not having hatred towards uttama souls etc. This sadhana is for reaching Moksha and the sadhana is also very sweet and pleasant.

4. Vishnu is called as '**सिद्धिसाधनः**' because He is an established and proved means and sadhana. Sriman Nyaya Sudha states that Sadhana is of two kinds. (i) Siddha and (ii) Asiddha. This Siddha Sadhana is Bhagawan Vishnu, like the axle. All that is to be done

is to make use of the same. Nothing need be done to make it as a Sadhana.

सिद्धं साधनं भगवान् इति, मुमुक्षुणा सव्यापारीकरणीयः।

॥ श्रीः ॥

२६२. वृषाही—ओं वृषाहिने नमः ओं ॥

1. वृषेण धर्मेणाद्यते व्याप्यते इति वृषाही ॥

Vishnu is called **वृषाही** because He is surrounded by dharmas.

2. **वृषः** means dharma. Vishnu is called as '**वृषाही**' because He shines with dharmas.

3. Vishnu is called as 'Vrishahee' because the day on which a devotee first approaches the Lord, is itself a day of Virtue and Vrisha means Dharma, since it is the day on which the inauguration is made for the flow of all auspiciousness.

   निखिल-मंगलांकुर-अर्पण-दिनत्वात् वृषरूपं धर्मरूपम् अहः अ प्रथमाभिगमन दिवसं '**वृषाही**'।

   It is said—

   वृषोहि धर्मः तद्रूपम् अहः यस्य दिनं स्मृतम्।
   प्रथमाभिगमाह्वाख्यं 'वृषाही' सः प्रकीर्तितः ॥ इति ॥

4. Vishnu Purana explains this, by stating—

   अद्य मे सफलं जन्म सुप्रभाता च मे निशा।
   यदुन्निद्राब्जपत्राक्षं विष्णोः द्रक्ष्याम्यहं मुखम् ॥

   "Today I am going to see the Face of Lord Sri Vishnu which has lovely eyes like full blown lotuses

Therefore my birth has become fruitful this day and this is an auspicious dawn for my night."

Hence Vishnu is 'वृषाही'।

॥ श्री ॥

२६३. वृषभः—ओं वृषभाय नमः ओं ॥

1. वर्षयत्वेव भक्तेभ्यः कामान् इति वृषभः ॥

Vishnu is called **वृषभः** because for the devotees, He pours down like rainfall fulfillment of all their desires.

2. वृषः धर्मः (पुष्यम्) तेन भा प्रकाशते इति वृषभः ॥

Vishnu is called **वृषभः** because He glitters with dharma and virtue.

3. Paramatma Vishnu is called as 'वृषभः' because, He is the one who glitters with brightness by the composition of 'अ'कार, 'उ'कार and 'म'कार making 'Omkara'.

Taittireeya states—

त्रिधा बद्धो वृषभो रोरवीति ॥

4. Vishnu is called as 'Vrishabhah' because He pours down His Grace on those who approach Him and who are scorched by the fire of samsara.

अभिगच्छत् भक्तजनान् सुधावर्षणतोऽन्वहम् ।
वृषभश्च समाख्यातः सिञ्चन् भयहरो मनुः ॥

This is stated by Srimad Acharya in the Bhashya under the Sutra—

॥ ओं विशेषणाच्च ओं ॥ १-२-१२ ॥

where Kataka Upanishad is cited as—

"यः सेतुः ईजानानां अक्षरं ब्रह्म तत्परं" इति ।

Vishnu is the bridge to cross over the sea of samsara.

5. विशेषेण सनोति ददाति भक्ताय अभीष्टं इति वृषभः ॥

For the devotees, Vishnu bestows all the boons as a speciality and so He is called as 'वृषभः'।

॥ श्रीः ॥

२६४. विष्णुः—ओं विष्णवे नमः ओं ॥

1. Srimad Acharya states in Anuvyakhyana Verse 1[illegible] under ओं तत्तु समन्वयात् ओं 1–1–4 as—

   ते एवान्वयनामानः तैः सम्यक् प्रविचारिते ।

   मुख्यार्थो भगवान् विष्णुः सर्वशास्त्रस्य नापरः ॥

   Vishnu is the Main Theme and meaning for all Sastras or Agamas. Vishnu is the main heart and all others in the Sastras are only insignificant and subsidiary.

2. Srimad Acharya in Anuvyakhyana Verse 526 under ओं तदनन्यत्वं आरंभणादिशब्दादिभ्यः ओं 2–1–15 states—

   शक्तोऽपि भगवान् विष्णुः कर्तुं अकर्तुं अन्यथा ।

   स्वभिन्नं करणाभिन्नं भिन्नं विश्वं करोत्यजः ॥ ५२६ ॥

   This brings the Omnipotence of Vishnu as a *sui juris* *patria potestas* of Roman Law. He can do and und[o] things and change to anything. But still He acts so [as] to safeguard the authenticity of the Vedas so that the satvic souls can be saved, by dharmas.

3. सर्वव्यापित्वात् विष्णुः ॥

Vishnu is called so because He is all pervasive and everywhere.

4. सर्वप्रवेशित्वात् विष्णुः ॥

Vishnu enters everywhere and gives those objects power, strength etc., to live and to do their activities.

5. Under **ओं तन्निष्ठस्य मोक्षोपदेशात् ओं** 1-1-7 in his Bhashya Srimad Acharya quotes Padma Purana vakya as under :

चेतनस्तु द्विधा प्रोक्ता जीव आत्मेति च प्रभो ।
जीवाः ब्रह्मादयः प्रोक्ता आत्मैकस्तु जनार्दनः ॥

इतरेषु आत्मशब्दस्तु सोपचारः प्रमुच्यते ।
तस्यात्मनो निर्गुणस्य ज्ञानान्मोक्ष उदाहृतः ॥

सगुणस्त्वपरे प्रोक्ताः तज्ज्ञानान्नैव मुच्यते ।
परो ही पुरुषो **विष्णुः** तस्मात् मोक्षः ततः स्मृतः ॥ इति पाद्मे ॥

Chetanas are of two kinds as Jeeva and Atma. The Jeevas are Chaturmukha Brahma and others. Janardhana is Atma. For others when Atma sabda is used it is only with secondary importance. Atma sabda is applicable in the important sense to Him and by His knowledge Moksha is obtained. He is Supreme. He is Purusha and is called **Vishnu** and by Him only Moksha is attainable.

6. Srimad Acharya in his Bhashya quotes an authority from Skanda Purana, which is unique and spectacular under the Sutra—

ओं अर्भकौकस्त्वात्तद्व्यपदेशाच्च नेति चेन्न,
निचाय्यत्वादेवं व्योमवच्च ओं ॥ १-२-७ ॥

The Skanda vakya goes like this—

“ सर्वेन्द्रियमयो **विष्णुः** सर्वप्राणिषु च स्थितः ।
सर्वनामाभिधेयश्च सर्ववेदोदितश्च सः ॥ ” इति स्कान्दे ॥

Vishnu is in all Indriyas and He is residing in all creatures. All names denote Him only primarily. He is only spoken of in all Vedas in the primary sense.

7. Srimad Acharya in his Bhashya under—

॥ ओं अक्षरं अंबरान्तधृतेः ओं ॥ १-३-१० ॥

states from Skanda Purana as under—

पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत्।
विष्णुरेको विभर्तीदं नान्यः तस्मात् क्षमो धृतौ ॥

इति च स्कान्दे॥

Vishnu is the only person who is capable of giving support from Goddess Mahalakshmi to the Earth and to all. No one else has capacity to do so.

8. Srimad Acharya states in Bhashya from Bhavishyat Purana from out of the Sutra—

॥ ओं न कर्माविभागादिति चेन्नानादित्वात् ओं ॥ २-१-३६ ॥

Karma is anadi. God gives destiny to the Jeevas based on this Karma. Hence there is no cruelty or partiality in Him. In that, the above authority crisp to the point is reached as—

Vishnu does virtuous and sinful deeds, which means gets them done thro' Jeevas; based on the factor of time-immemorial Karma. Hence there is no contradiction at all.

9. Again Srimad Acharya under the Sutra 2-3-11 'ओं आपः ओं' states from Bhavishyat Purana as under—

कर्ता सर्वस्य वै विष्णुः एक एव न संशयः।
इतरेषां तु सत्ताद्या यत एव तदाज्ञया ॥ इति भविष्यत् पुराणे॥

Vishnu is the sole doer of all. In others, if the capacity or power or potency to do is found, it is only due to His orders/Mandates.

10. Again Vamana Purana is quoted under the same Sutra, by Srimad Acharya, in his Bhashya.

तत्र तत्र स्थितो **विष्णुः** तत्तच्छक्तीः प्रबोधयन् ।

एक एव महाशक्तिः कुरुते सर्वमंजसा ।। इति ।।

Vishnu is all pervasive and available in the respective places, gives the power and strength, for all to do their jobs. He is only *Mahashakthi*, Who is doing well all the activities.

11. Srimad Acharya under the Sutra 3–3–51 **ओं अनुबन्धादिभ्यश्च ओं** ।। proves that Guruprasada, is a mandate for Aparoksha Knowledge, still 'Devoticn' **भक्तिः** cannot be dispensed with. In this context, Srimad Acharya states—

सर्वलक्षणसंपन्नः सर्वज्ञो **विष्णुः** तत्परः ।

यद्गुरुः सुप्रसन्नः सन्दद्यात्तन्नान्यथा भवेत् ।।

तथाऽप्यनादि संसिद्धो भक्त्यादि गुणपूगतः ।

लभेत् गुरुप्रसादं च तस्मादेव च तद्भवेत् ।। इति ।।

Vishnu is having all qualities. He is all knowing. If Gurt is pleased then only Vishnu is pleased. Even then to attain Moksha, Bhakthi should be adhered to. By that only, real Guruprasada will be reached.

12. In the same Sutra, in his Bhashya, Srimad Acharya quotes from Narayana Tantra as—

भक्तिः **विष्णौ** गुरौ चैव गुरोः नित्यप्रसन्नताम् ।

दद्याच्छमदमादिं च तेन चैते गुणाः पुनः ।

तैः सर्वैः दर्शनं **विष्णोः** श्रवणादिकृतं भवेत् ।। इति नारायणतन्त्रे ।

Devotion to Guru and Vishnu is obtained by **शमदमादि** and the allied attributes. By **श्रवणं, मननं, निदिध्यासनं**

or ध्यानं, the seeing of Vishnu is attained. Guruprasada should also be there.

13. Srimad Acharya in his Bhashya under the Sutra 3–4–11, **ओं विभागश्शतवत् ओं** quotes an authority as under—

नवकोट्यो हि देवानां तेषां मध्ये शतस्य तु ।
सोमाधिकारो वेदोक्तो ब्रह्मणी द्वे शताधिके ॥

यथा तथैव असङ्ख्येयाः प्रजाः तासु कियाञ्जनः ।
ज्ञानाधिकारी संप्रोक्तो **विष्णु**पादैकसंश्रयः ।

इति वचनात् सुखापेक्षणसाम्येऽपि विभागः इष्यते अधिकारार्थम् ॥

Even tho' there are nine crores of Devatas, still only hundred persons are alone eligible to drink Somarasa. Not for others. There is division and classification like this. Similarly even tho' all have desire in the result, some only are eligible for **अपरोक्षज्ञानं** but not to all.

14. Under the Sutra **ओं दर्शयति च ओं** 3–3–5 Srimad Acharya has quoted Brahma Tarka authority as under:

सर्वान् वेदान् सेतिहासान् सपुराणान्सयुक्तिकान् ।
स पंचारात्रान्विज्ञाय **विष्णुः** ज्ञेयो न चान्यथा ॥ इति ब्रह्मतर्के ॥

The subject matter of knowledge, the main object of knowledge in all the Vedas, Ithihasas, Puranas, all Logics, Pancharatra Agamas etc., is only VISHNU; but not others.

15. Srimad Acharya in his Bhashya under **ओं पुरुषविद्यायामपि चेतरेषामनाम्नानात् ओं** ॥ 3:3-25 has quoted Brahma Tarka vakya as under :

सर्वैनः पौरुषे सूक्ते गुणाः विष्णोरुदीरिताः ।
तत्रापि नैव सर्वेऽपि तस्मात् कार्योपसंहृतिः ॥ इति ब्रह्मतर्के ॥

In one Vidya, all the attributes of God are not explained, But Purusha Sukta is the top in which many attributes of Vishnu are described. But it is only some, or few when compared to His total attributes- So all Vidyas should be read. Hence learning or reading has no end.

16. Srimad Acharya in his Bhashya under the Sutra **ओं सहकार्यन्तरविधिः पक्षेण तृतीयं तद्वतो विध्यादिवत् ओं ॥** 3-4-46 has discussed that pupils will also get the fruit/result tho' the Devatas are only the motivators of all Indriyas.

To establish that Srimad Acharya has cited from Varaha Purana—

ज्ञानादिदानं देवानां **विष्णुना** साधु चोदितम् ॥
वेदे च तेषां विहितं तत्राऽचार्यो महत्तरः ।
विहितस्सहकारित्वे सहकार्यन्तरं प्रजाः ।
पातृत्वेन यथा राज्ञो यथा शिष्या गुरोरपि ।
तस्मात् श्रुतं फलं तासां आचार्याणां महत्तरम् ।
ततो महत्तरं प्रोक्तं देवानां उत्तरोत्तरम् ॥ इति

In the Moksha, Guru will get eight times more the fruits/results than the pupil The Devatas who impulse to do the activities will get still more than that Guru. Brahma (Chaturmukha) will get much more than all the Devatas, because he is the Supreme Devata and is below Lord Vishnu, Who is the ultimate resort.

17. Srimad Acharya has stated in his Bhashya under the Sutra **ओं आत्मेति तु उपगच्छन्ति ग्राहयन्ति च ओं** ॥ 4–1–3 where it is established that Paramatma should be meditated as our 'Master'. Brahma Purana authority is quoted here—

आत्मा **विष्णुः** इति ध्यानं विशेषणविशेष्यतः ।
सर्वेषां च मुमुक्षूणां उपदेशश्च तादृशः ।
कर्तव्यो नास्य हानेन कस्यचित् मोक्षः इष्यते ॥ इति ॥

Whoever aspires for Moksha, should meditate on Vishnu as the Master. He should also preach like that. If these are left out, then there is no Moksha at all for anyone. There should *not be* meditation under any circumstances that Sri Vishnu is Jeeva and there should not be such preaching or teaching.

18. Srimad Acharya quotes the authority from Brahma Tarka in his Bhashya on the Sutra 4–1–5 : **ओं ब्रह्मदृष्टिरुत्कर्षात् ओं** ॥

ब्रह्मदृष्ट्या सदोपास्यो **विष्णुः** सर्वैरपि ध्रुवम् ।
महत्त्ववाची शब्दोऽयं महत्वज्ञानमेव हि ।
सर्वतः प्रीतिजनकमतस्तत्सर्वथा भवेत् ।
आत्मेत्येव सदोपासा तदा ब्रह्मत्वसंयुता ।
कार्यैव सर्वथा **विष्णोः** ब्रह्मत्वं न परित्यजेत् ॥

'Brahma' means that He is Superior to all and the Supreme Vishnu should be meditated by all like this certainly. His meditation, that is, meditation about Him, is also very superior. Brahman should be meditated upon as the Master—**आत्मा** and is always full of infinite attributes. Never should be left off that Vishnu is Brahman, with infinite attributes.

19. Srimad Acharya cites Varaha Purana under the Sutra **ओं अत एव च अनन्याधिपतिः ओं** ॥ 4-4-9 which runs as under—

> परमोऽधिपतिः तेषां विष्णुरेव न संशयः ।
> ब्रह्मादिमानुषान्तानां सर्वेषामविशेषतः ॥
> ततः प्राणादिनामान्ताः सर्वेऽपि पतयः क्रमात् ।
> आचार्याश्चैव सर्वेऽपि यैर्ज्ञानं सुप्रतिष्ठितम् ।
> एतेभ्योऽन्यः पतिर्नैव मुक्तानां नात्र संशयः ॥ इति

In Moksha, starting from Chaturmukha Brahma to man, for all, including Goddess Mahalakshmi, Vishnu, Who is superior to Her, is the Controller. Then Chaturmukha Brahma right to Usha—15 categories are controlled by gradual system.

(1) Usha—the devata for dawn
(2) Vak—Swaha Devi
(3) Mind—Parjanya
(4) Sankalpa—Mitran
(5) Chittam—Agni
(6) Dhyanam—Varuna
(7) Vijnyanam—Chandra
(8) Strength—Prahvanam
(9) Anna—Aniruddha
(10) Water—Ahankarika Prana
(11) Agni—Indra
(12) Sky—Parvathi
(13) Remembrance—Rudra
(14) Asa—Saraswathi or Bharathi
(15) Pranam—Mukhya Vayu

20. Srimad Bhagavatham I0-1-43, Srimad Acharya states in Tatparya Nirnaya, from Padma Purana :

स्वतन्त्रत्वात् सुखत्वात् च स्वनामा **विष्णुः** उच्यते ॥

इति पाद्मे॥

Srimad Acharya states that Vishnu is called '**स्व**' because He is independent and He is the very swaroopa of happiness.

21. In **कृष्णामृतमहार्णवः** in the fifth verse, Srimad Acharya states—

स नाम सुकृती लोके कुलं तेनाभ्यलंकृतम् ।

आधारः सर्वभूतानां येन **विष्णुः** प्रसादितः ॥ ५ ॥

He is blessed and verily lights his family who is able to win the Grace of Lord Vishnu, the sole support of all beings. [One **विष्णुभक्तः** will bring light to the entire family.]

22. Under **आथर्वण उपनिषत् भाष्य,** Srimad Acharya states under the fifth Mantra, authority from Parama Samhita which is very important in Vedantic Philosophy.

ऋगाद्याः अपरा विद्या यदा **विष्णोः** न वाचकाः ।

ता एव परमा विद्या यदा **विष्णोस्तु** वाचकाः ॥

इति परमसंहितायाम्॥

Rig Vedas and others are called '**अपरा**' **विद्या** when they do not talk about Vishnu primarily and the Rig Vedas and others are called '**परमा**' when they speak of Vishnu in the primary sense.

23. In the same Bhashya, Srimad Acharya states in a glorious way—

न **विष्णोः** सदृशं किंचित् परमं चापि मन्वते ।

सर्वोत्तमं तं जानन्तः ते हि भागवतोत्तमाः ॥

There is absolutely nothing which is similar to Vishnu. He is Sarvottama. There is nothing equal to Him. Those who know this, are called 'Bhagavathottama'. They are Supreme devotees.

24. Srimad Acharya in his **महाभारततात्पर्यनिर्णयः** in 22-71 states in the voice of Draupadi a fine verse bringing the glory of Sri Vishnu.

सत्यं च **विष्णुः** सकलप्रवर्तकः
रमाविरिंचेशपुरःसराश्च ।
काष्ठादिवत् तद्वशगाः समस्ताः
तथापि न व्यर्थता पौरुषस्य ॥ ७१ ॥

She says to the King Dharmaraja as—

"I am not only aware and conscious but also very much convinced of the truth and fact that *Lord Vishnu alone is the sole and exclusive Prompter and Activator of all souls.* The greatest Devatas like Mahalakshmi, Chaturmukha Brahma, Siva and others are under His absolute control, just as insentient objects (jadas) wooden articles—are under the control of sentient souls (chethana). There is no doubt even of iota nature over this basic truth which is universally applicable Still with all these limitations, the individual soul's effort is not futile or a waste.

25. Srimad Acharya, while commenting on the verse 3-30 in Gita, brings out the quintessence of '**निष्कामकर्म**' doctrine in the words of Brahma Tarka as under—

नाहं कर्ता, **हरिः कर्ता,** तत्पूजा कर्म चाखिलम् ।
तथापि मत्कृता पूजा तत्प्रसादेन नान्यथा ॥
तद्भक्तिस्तत्फलं मह्यं तत्प्रसादः पुनः पुनः ।
कर्मन्यासो हरावेवं **विष्णोः** तृप्तिकरः सदा ॥

I am not the doer, that is, I am not an independent doer. The independent doer is *Lord Vishnu* only. All my actions constitute His worship. This worship performed by me has become possible by His Grace only. Sri Vishnu alone is the independent doer behind all my actions. The results or fruits of my worship are the rise of more and more devotion to Him in me and more and more gain of His Grace. Actually this constitutes the **कर्मन्यास** of offering all actions to the Lord Vishnu as His worship.

26. In Anuvyakhyana Grantha, Srimad Acharya states—

स्वन्दनं यथा पित्रा कारितं शिशुकर्तृकम् ।
एवं पूजा विष्णवधीना भवेत् जीवकृतेष्वपि ॥

A father asks his little son and teaches him to bow down to himself. The actual action of bowing down was done by the little son, but at the same time, it was possible only because of the father's earlier action. Like that, Lord Vishnu residing in us, prompts or propels us to do pooja to Him and such pooja is dependent upon Him.

27. Srimad Acharya quotes from Naradeeya Purana in his Gita Bhashya under 2–24 as—

सत्यं सत्यं पुनः सत्यं शपथैश्चापि कोटिभिः ।
विष्णुमाहात्म्यलेशस्य विभक्तस्य च कोटिधा ।
पुनश्चानन्तधा तस्य पुनश्चापि ह्यनन्तधा ।
नैकांशसममाहात्म्याः श्रीशेषब्रह्मशंकराः ॥ इति नारदीये ॥

This is true, true, true again will be declared more than crore times. The glory of Vishnu is Unparallel and even if 1/one crore is taken and again of it by splitting

up again by 1/one crore of that fraction, still, it cannot be equal to the glories of Mahalakshmi, Chaturmukha Brahma, Sesha and others. Such is the Supreme Glory of Sri Vishnu.

|| श्रीः ||

२६५. वृषपर्वा—ओं वृषपर्वणे नमः ओं ॥

1. वृषः पुण्यं तत्साधनानि पर्वाण्यमानास्यादीनि यस्य असौ वृषपर्वा ॥

Vishnu is called वृषपर्वा because He created several seasons to adopt dharmas.

2. वृषरूपाणि ज्ञेयानि पर्वाण्याहुः मनीषिणः ।
नरं जिगमिषोः स्थाने वृषपर्वा ततः स्मृतः ॥
इति वृषपर्वा ॥

3. वृषाः=वर्णाश्रमधर्माः ते तदारोहणपर्वाणि इति वृषपर्वा ॥

Having those dharmas as the steps for His attainment and hence Vishnu is called as 'वृषपर्वा'।

This is the central teachings of Sri Vedavyasa who is Vishnu and Sri Krishna Who is Vishnu, to His disciple Arjuna.

4. In fact the central theme of Bhagavad Gita is only to emphasise this issue and that Sri Krishna is Vrisha Parva. Gita 3–35 states—

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

Sri Krishna emphasises that one should not leave his Varnasrama Dharmas even tho' there are some short-comings.

Instead of adopting the other's dharma it would be preferable to have one's own duty as ordained is performed

and even tho' death were to happen in that process of adoption.

॥ श्रीः ॥

२६६. वृषोदरः—ओं वृषोदराय नमः ओं ॥

1. वृषोदेन पुण्योदकेन रमते इति वृषोदरः ॥

Vishnu is called वृषोदरः because He sports with holy waters.

2. वृषः+उद्+उरः=वृषोदरः ।

Vishnu is called वृषोदरः because He pours down the needs of the devotees and He is without any defects or blemishes.

3. वृषोदं गङ्गोदकं शति त्रिविक्रमरूपेण ब्रह्माण्डवर्तिभ्यः । इति वृषोदरः ॥

Vishnu is called वृषोदरः because He brought the most sacred water of Ganga in the avatar of Trivikrama.

4. वृषो धर्मः प्रजा उदरे अस्येति वृषोदरः ॥

Vishnu is called वृषोदरः because Dharma is in His stomach. He is Dharmamurthy.

5. Vishnu is called as 'Vrishodarah' because He has Dharma itself for His Belly which can be easily filled by the oblations acquired and offered by His worshippers. He is वृषोदरः because He keeps those in distress in His Belly and protects them, when they resort to Him.

भक्तैः उपाहृतां पूजां उपहारांश्च धर्मतः ।
कृत्वोदरे यो जयति सः 'वृषोदरः' उच्यते ॥

|| श्रीः ||

२६७. वर्धनः—ओं वर्धनाय नमः ओं ॥

1. वर्धयति स्वीयात् इति वर्धनः ॥

Vishnu is called वर्धनः because He nourishes the devotees.

2. वर् वृतं धनं यस्य असौ इति वर्धनः ॥

Vishnu is called वर्धनः because all Wealth is due to Him and is in Him.

3. देवानां समेधनात् दैत्यानां छेदनाच्च वर्धनः ॥

Vishnu is called वर्धनः because He is the nourisher of Devatas and destroyer of Daityas.

4. Even when a very small quantity offered by the devotee is accepted by Him, the Wealth, Iswarya and all fortunes will grow to a large extent to the devotee. The example for this can be seen in the case of Kuchela. A small quantity of beaten rice was offered to Sri Krishna. That made to grow the Iswarya of Kuchela, to such an extent, that he became overwhelmed with happiness and was unable to bear with the fortune that was made to grow for him by Sri Krishna. Hence Vishnu is called as 'वर्धनः'।

5. Paramatma takes the very subtle Moola Prakriti, which is Nitya and He enters into it, and makes it to grow to such a large quantity and varieties, which none can visualise. The Sutra 1–4–27 ओं आत्मकृतेः परिणामात् ओं states in the Bhashya, in Bhallaveya Sruti as—

अथ हैष आत्मा प्रकृतिं अनुप्रविश्य आत्मानं बहुधा चकार ॥

Hence Sri Vishnu is called as 'वर्धनः'। It is really amazing to see the growth of Moola Prakriti, to so many varieties by the sakthi of Sri Vishnu.

6. Vishnu is called as 'Vardhanah' because like a mother, He keeps them in His womb, and nourishes them.

मातृवत् जठरे कृत्वा भक्तान् वर्धयति स्वयम् ।
वर्धनः प्रोच्यते नित्यम् सप्तार्णो वृद्धिदो मनुः ॥

॥ श्रीः ॥

२६८. वर्धमानः—ओं वर्धमानाय नमः ओं ॥

1. नित्यप्रवृद्धत्वात् वर्धमानः ॥

Vishnu is called **वर्धमानः** because He helps the devotees with all desires and fills up Himself with fullness always.

2. वर्धनं नित्यमिति वर्धमानः ॥

His growth is always eternal and so Vishnu is called **वर्धमानः** ।

Srimad Acharya says in his Mahabharatha Tatparya Nirnaya 4-1, as—

अथाभ्यवर्धश्चतुराः कुमारा
नृपस्य गेहे पुरुषोत्तमाद्याः ।
नित्यप्रवृद्धस्य च तस्य वृद्धि :
अपेक्ष्य लोकस्य हि मन्ददृष्टिमू ॥ १ ॥

Thereafter the clever sons of the King Dasaratha headed by Purushottama (Sri Ramachandra) grew up in his house. The growth of Him Who is always uniformly great is, however, spoken of from the standpoint of the ignorant people.

Sri Rama is **नित्यप्रवृद्धः**—He is **वर्धमानः** ।

|| श्रीः ||

२६९. विविक्तः—ओं विविक्ताय नमः ओं ॥

1. विविक्तो जगद्भिन्नः ॥

Vishnu is called विविक्तः because He is totally different from the world.

2. जीवजडात्मकान् प्रपंचात् विलक्षणः इति विविक्तः ॥

Vishnu is called विविक्तः because He is different from Chetanas and Jadas [Sentient and insentient objects in the world].

Bhagavad Gita states in the 15th Adhyaya that the entire dependent Chetanas have been grouped into two categories as 'Kshara' and 'Akshara'. Vishnu is different from both of them. He is a Category by Himself. He is distinct and unique in all respects.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

उत्तमः पुरुषः तु अन्यः—सः परमात्मा and He is विविक्तः = अन्यः ॥

3. Vishnu is called as 'Viviktah' because all his activities are extra-ordinary and are vast superior to those of others in the world.

लोकोत्तरादि वृत्तांन्तात् स्वैकान्तात् गुणबृंहितात् ।
विविक्त इति विख्यातः पावनत्वप्रदो प्रभुः ॥

4. Srimad Acharya clearly brings this point in his Anuvyakhyana Verse 534.

विरोधः सर्ववैशिष्ये यः द्वितीये निरस्यते ।
नारायणस्य तु अध्याये तदन्ये तत्र तत्र गाः ॥

तु=एव, नारायणस्य=परब्रह्मणः नारायणस्य सर्ववैशिष्ट्ये=सर्वस्मात् चेतनात्, अचेतनात् च, वैशिष्ट्ये=वैलक्षण्ये (१), परमोत्कृष्टत्वे (२), अत्यन्तव्यावृत्तत्वे च (३)।

य: विरोधः यः युक्त्यादि विरोधः।
स एव अत्र द्वितीये अध्याये निरस्यते ॥

This has been dealt with in the Sutra 2-1-38 **ओं श्रुतेस्तु शब्दमूलत्वात् ओं** and this Sutra brings that Vishnu is '**विविक्तः**'।

॥ श्रीः ॥

२७०. श्रुतिसागरः—ओं श्रुतिसागराय नमः ओं॥

1. Vishnu is called **श्रुतिसागरः** because He is the ocean for Vedas. This means that just like all rivers reach only the sea in the end, likewise all the Vedas speak only of Vishnu, in the most important sense

नद्यः सागरः इव, श्रुतयः अस्मिन् निधीयन्ते इति श्रुतिसागरः॥

In the Sutra 1-4-24 **ओं प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ओं,** Srimad Acharya says in his Bhashya—

"हन्तैनमेव पुरुषं सर्वाणि नामानि अभिवदन्ति यथा नद्यः स्यन्दमानाः समुद्रयानाः समुद्रं अभिविशन्ति एवमेव एतानि नामानि सर्वाणि पुरुषं अभिविशन्ति " इति प्रतिज्ञादृष्टान्तानुपरोधात् प्रकृतिशब्दवाच्योऽपि स एव॥

All the names denote Sri Vishnu only in the most important sense, and join Him, just like all rivers ultimately join the sea. In order that the example and the subject matter covered by the example, to be in harmony it is mandatory that all the names denote Sri Vishnu only. Hence Vishnu is called **श्रुतिसागरः**।

2. Vishnu is called as 'श्रुतिसागरः' because all the rivers take rest and shelter in the sea and they become calm. Likewise, all the Vedas take rest in Vishnu, Who is like the Ocean. Kataka states—

सर्वे वेदाः यत्पदं आमवन्ति ।

All the Vedas, in the most important sense, speak about the Bhagavat Swaroopa only and they all take rest in the Ocean of Vishnu.

॥ श्रीः ॥

२७१. सुभुजः—ओं सुभुजाय नमः ओं ॥

1. शोभना जगत् रक्षाकरा भुजा अस्येति सुभुजः ॥

Vishnu is called सुभुजः because He has arms which would protect the world.

2. सु सुखं भोजयति इति सुभुजः ॥

Vishnu is called सुभुजः because He enjoys all joys and happiness.

Srimad Acharya states in his Sutra Bhashya under 1–2–11 ओं गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ओं, from Padma Purana as—

शुभं पिबत्यसौ नित्यं नाशुभं स हरिः पिबेत् ।

पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित् ॥ इति ॥

Vishnu always drinks शुभं only. Hence He is called सुभुजः ॥

3. सु+भुजः इति सुभुजः ॥

Vishnu is having arms which do destruction of enemies and devils. They protect the devotees. Hence Vishnu is called सुभुजः ॥

4. Srimad Acharya states in **द्वादश स्तोत्र १-६** as—

शंखचक्रगदापद्म धराश्चित्या हरेर्भुजाः ।
पीनवृत्ता जगद्रक्षा केवलोद्योगिनोऽनिशम् ॥ ६ ॥

हरेः भुजाः (१) शंख चक्र गदा पद्म धराः ।
(२) पीनवृत्ताः ।
(३) जगद्रक्षा केवलोद्योगिनः ।
अनिशं चिन्त्याः ॥

Hence they are **सुभुजाः, तद्वान् सुभुजः** Who is Vishnu.

5. **प्रपन्न-भर-धुर्य-शोभनभुजः=सुभुजः ॥**

Vishnu has auspicious arms which are ever bent upon shouldering the burden of those who seek refuge in Him.

So He is called as 'Subhujah'.

॥ श्री ॥

२७२. दुर्धरः—ओं दुर्धराय नमः ओं ॥

1. **धारयितुं अशक्यत्वात् दुर्धरः ॥**

Even the most strong person, cannot bear Him. Hence Vishnu is called **दुर्धरः** ॥

2. **दैत्यादिभिः धारयितुं न शक्यते इति दुर्धरः ॥**

He cannot be borne by the daityas; Hence He is called **दुर्धरः** ॥

पृथिव्यादीनि अन्यैः धारियितुं अशक्यानि धारयति इति दुर्धरः ॥

3. Isavasya Upanishad states in the 4th Mantra as—

अनेजदेकं मनसो जवीयो,
नैनद्देवाः आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यान् अत्येति तिष्ठत्,
तस्मिन् अपो मातरिश्वा ददाति ॥ ४ ॥

That Swaproopa of Bhagawan is without any fear. It is very important. For the speed, mind is the most popular entity. But the speed of Vishnu is far superior to that and none can bear or visualise the speed and so Vishnu is दुर्धरः—which means nobody can bear with His Speed.

|| श्री :||

२७३. वाग्मी—ओं वाग्मिने नमः ओं ॥

1. वेदादि रूपवाक् विशिष्टत्वात् वाग्मी ॥

Vishnu is called **वाग्मी** since He speaks well with the words of the Vedas.

2. शोभना वागस्येति वाग्मी ॥

Vishnu is called **वाग्मी** because always auspicious speech will be from His mouth.

Under the Sutra 1-1-1 **ओं अथातो ब्रह्मजिज्ञासा ओं** in the Bhashya, Srimad Acharya states that the two sabdas **ओं** and '**अथ**' which are most virtuous and auspicious, came first and to start with from the mouth of the Lord. Garuda Purana states :

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।
आनन्तर्ये अधिकारस्य मंगलार्थे तथैव च ॥
ओंकारश्चाथशब्दश्च तस्मात् प्राथमिकौ क्रमात् ।
ओंकारश्चाथशब्दश्च मांगलिकौ उभौ ॥

Hence Vishnu is **वाग्मी** ॥

3. Srimad Acharya tells in **द्वादशस्तोत्रं** 1-7 as—

सन्ततं चिन्तयेत्कण्ठं भास्वत्कौस्तुभ भासकं ।
वैकुण्ठस्याखिला वेदाः उद्गीर्यन्ते अनिशं यतः ॥ ७ ॥

वेदाः उद्दीर्यन्ते=अपौरुषेयतया वेदानां भगवत् कण्ठाभिव्यक्तत्वमेव। न तु रचितत्वं।

Always the Vedas are constantly recited by Him. Hence He is वाग्मी।

4. The speech of Sri Vedavyasa, Sri Vishnu in the form of Para Vidya known as Brahmasutras is the best Vak. Vedas are infinite and all these Vedas have been analysed and their meanings have been settled by these Sutras. Hence He is called as वाग्मी ॥

5. Arjuna refused to wage war with the Kauravas and placed the Gandeeva bow on the Earth and said he was sweating and his body was trembling. Then Sri Krishna–Vishnu with 574 small slokas clearly cleared all the doubts of Arjuna and made him to fight against Duryodhana and others. The Vak of Vishnu has so much power and sakthi, and so He is called as वाग्मी ॥

॥ श्रीः ॥

२७४. महेन्द्रः—ओं महेन्द्राय नमः ओं ॥

1. इदं अभीष्टं राति ददाति इति इन्द्रः। महांश्चासाविन्द्रश्च महेन्द्रः॥

Vishnu is called महेन्द्रः because He gives all the desired results to the devotees and is very great.

2. महांश्चासाविन्द्रश्चेति इन्द्रः ॥

which means Vishnu is having wealth and all संपत very much more than Indra. Hence He is called महेन्द्रः॥

3. Srimad Acharya explains under ऋक् भाष्य, regarding Indra Sabda—

इन्द्रशब्दार्थः उक्तः ऋग्भाष्ये—

इन्द्रः सः परमैश्वर्यादिदमुद्दिश्य च द्रुतेः ।

ददर्शेदं दीप्तिमत्वादिदं रातीति वा भवेत् ॥ इति ॥

Vishhu is called इन्द्रः because He possesses Unlimited and Immeasurable Wealth.

The Sruti says—

इदमदर्शमिती । तस्मात इन्द्रो नाम तस्मिदन्द्रं सन्तमिन्द्रः इत्याचक्षते परोक्षेण ।

4. Both 'Indra' sabda, as well as 'महत्' sabda are applicable only to Vishnu is established in the Sutras—

(a) ओं अन्तस्तद्धर्मोपदेशात् ओं [1–1–20]

'स च इन्द्रो राज्ञा'—अन्तः श्रूयमाणः विष्णुरेव ॥

(b) ओं महद्वच्च ओं [1–4–8]

Srimad Acharya in his Bhashya—

यथा महच्छब्दो महत्तत्वे प्रसिद्धोऽपि परममहत्वात् परमात्मनः एव मुख्यः एवं इतरेऽपि ॥

Tho' 'महत्' sabda is popularly applicable to 'महत्' tatwa, still Vishnu being very much great which is unimaginable, this महत् sabda is applicable to Him in the most important sense.

Hence Vishnu is called महेन्द्रः ।

5. Vishnu is called as 'Mahendra' because He has vast and supreme wealth.

परमैश्वर्यवत्वेन 'महेन्द्रः' इति शब्द्यते ॥

॥ श्रीः ॥

२७५. वसुदः—ओं वसुदाय नमः ओं ॥

1. वसु तोये धने मणौ इत्युक्तेः धनदः मणिदः जलदः इति वसुदः॥

(a) Vishnu is called वसुदः because He gives the most auspicious and virtuous Ganges water. Ganga starts from His most sacred lotus feet.

(b) Vishnu is called वसुदः because He gives the wealth to the devotees. Kuchela became Sudhama due to His Grace and giving of wealth to that poor devotee.

(c) Vishnu is called वसुदः because He restored and gave the divine—'स्यमन्तकमणिः' to the King Satrajit Raja.

॥ श्रीः ॥

२७६. वसुः—ओं वसवे नमः ओं ॥

1. सर्वत्र वसति इति वसुः ॥

Vishnu is called वसुः because He resides in all places.

2. वं वाय्वादीन् सूत इति वसुः ॥

Vishnu is called वसुः। He drives like a charioteer Sri Vayu and others.

3. वं=ज्ञानं सूते=ददाति इति वसुः ॥

Vishnu is called वसुः because He is the bestower of knowledge.

Srimad Acharya states in Anuvyakhyana Verse 15—

अज्ञानां ज्ञानदो विष्णुः, ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥ १५ ॥

For the ignorant, He gives knowledge and ultimately His vision; then for such holy devotees He bestows Moksha. For the Mukthas, He gives ananda in Moksha as per their status and efforts.

4. Gita states in 10-23:

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम्।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

Among the eight Vasus, He is in Pavaka, in special. Vishnu is called **वसुः** because He is present in the **वसु—पावकः** and cleanses all.

5. Paramatma—Vishnu does the act of hiding Himself and None can see without His Grace.

वस्ते=आच्छादयति।

6. Kataka Upanishad states in 2-2-2 as—

हंसः शुचिषत् वसुरंतरिक्षसत् होता....

Vishnu is called as **हं** because He has no defects. Vishnu is called as **सः** because He is the Cream or the quintessence.

शुचिषत्=Vishnu is residing in Vayu.

वसु=He has Supreme and Covetable happiness and Vishnu is called by that Sabda.

वसुः वासयति तत्त्वस्थानेषु जनान् असौ।
वासयति आच्छादयति स्वरूपं इति वसुः ॥

(a) Vishnu is called **वसुः** because He makes all to reside in their respective places and He also lives in all places.

(b) Vishnu is called **वसुः** because He hides His complete swaroopa from others, which means no one can know Him fully.

॥ श्रीः ॥

२७७. नैकरूपः—ओं नैकरूपाय नमः ओं ॥

1. नैकान्यनेकानि रूपाणि यस्य असौ नैकरूपः ॥

Vishnu has millions of roopas. Hence He is called **नैकरूपः ॥**

In Brihadaranyaka Upanishad Bhashya under 4-5-19, Srimad Acharya states—

रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दशेत्ययं वै हरयोऽयं वै दश च सहस्राणि बहूनि च अनन्तानि च तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्वानु भूरित्यनुशासनम् ॥ १९ ॥

Vishnu took—

(i) Four roopas as Aniruddha, Vasudeva, Pradyumna and Sankarshana.

(ii) Matsya the ten glorious avatars.

(iii) Keshava the twenty-four roopas.

(iv) Aja or Narayana, the hunderd roopas.

(v) Vishwam the thousand roopas.

(vi) Param—many many roopas.

(vii) Ajitha—infinite roopas.

Hence Vishnu is called **नैकरूपः ॥**

2. Srimad Acharya quotes from Brahma Tarka in Gita Tatparya under 11–14 as—

एकं रूपं हरेः नित्यं अचिन्त्यैश्वर्ययोगतः ।
बहुसंख्यागोचरं च विशेषादेव केवलम् ॥

Vishnu is only ONE, still for Him many many infinite roopas are possible by the doctrine of **विशेषः ॥**

Hence Vishnu is called **नैकरूपः ॥**

3. Vishnu is called as 'Naika-Roopah' because He has multifarious Roopas. Vishnu is in diverse forms as a result of which it is quite appropriate to His Being cognised as all those things themselves.

यस्सदा वहुरूपश्च नैकरूपः स कीर्तितः ।
तत्तज्जन-ज्ञानयोग्यं रूपं यस्य विशेषतः ।
नैकरूपः समुद्दिष्टः सर्वप्रत्यय गोचरः ॥ इति ॥

॥ श्रीः ॥

२७८. बृहद्रूपः—ओं बृहद्रूपाय नमः ओं ॥

1. बृहद् रूपं यस्यासौ बृहद्रूपः ॥

Vishnu is called बृहद्रूपः because He has very big and fantastic roopa.

Gita says 16-42—

अथवा वहुनैतेन किं ज्ञानेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्न एकांशेन स्थितो जगत् ॥ ४२ ॥

Krishna pervaded the whole Universe by His one Amsa and that is called विश्वरूपः and He has such big Roopa and so He is called बृहद्रूपः ॥

2. In the Roopa of Varaha, Puranas state that Vishnu took a huge roopa, so that the Earth which was brought outside from the water, again, did not get merged with the water.

In the Avatar of Trivikrama, Vishnu took a huge Roopa which filled the entire space.

3. व्याप्नुवत् यस्य रूपं तु बृहद्रूपः सः कीर्तितः ॥

By Thee alone is pervaded the inter space between the Earth and the Heaven as well as all the directions.

4. Kataka Upanishad says about Him as 'महतो महीयान्' which means Vishnu is bigger than the big and hence He is Brihad-Roopah.

5. About this 'Brihad Roopa', Arjuna pleads in Gita in 11–16 as—

नान्तं न मध्यं न पुनः तवादिं पश्यामि विश्वेश्वर विश्वरूप॥

Sri Krishna is the Master of the Jagat, He is the Poorna Vastu. Arjuna pleads that he has not seen the beginning. He has not seen the end of the Roopa. Arjuna has not seen the Roopa as the limited one (within boundaries) also and so Sri Krishna is called as 'Brihad Roopah'.

|| श्रीः ||

२७९. शिपिविष्टः—ओं शिपिविष्टाय नमः ओं ॥

1. शिपवः पशवः ।। तेषु प्रविष्टो यज्ञरूपेणेति शिपिविष्टः ॥

Vishnu is called शिपिविष्टः because He enters the animals that are in the Yagas. Yagapasus.

2. Sruti says यज्ञो वै विष्णुः ॥

पशवः शिपिः यज्ञ एव पशुषु प्रतितिष्ठति इति श्रुतेः ॥

3. शिपयो रश्मयस्तेषु निविष्टो इति शिपिविष्टः ॥

Vishnu is called शिपिविशिष्टः because He enters in the rays in a glorious way.

4. शिपि=जलं, विष्टः=प्रवेशति इति ॥

Vishnu is called शिपिविष्ट because He enters in the waters and gives them the taste.

Gita says in 7-8 as—

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ॥

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

Arjuna, I am the rasa in water. Srimad Acharya states in his Gita Tatparya as—

सोऽप्सु स्थित्वा रसयति रसनामा ततः स्मृतः ।
सूर्यचन्द्रादिषु स्थित्वा प्रभानामा प्रभासनात् ॥
सः केशवः अप्सु जलेषु स्थित्वा रसयति ॥

Hence Vishnu is called **शिपिविष्टः** ।

5. शिपिविष्टः शिपिषु काष्ठेषु अग्नि अन्तर्यामितया स्थितत्वात् ॥

Vishnu is called **शिपिविष्टः** because He is residing in the firewood sticks as antaryami in the form of Agni.

6. शिपिविष्टेषु चाख्यायां हीनरोचो यो भवेत ।
तेनाविष्टं च यत्किंचित् शिपिविष्टेषु च स्मृतः ॥
यास्को मां ऋषिरव्यग्नो नैकयज्ञेषु गीतवान् ।
शिपिविष्ट इति ह्यस्माद् गुह्यनामधरो ह्यहम् ।
स्तुत्या मां शिपिविष्टेति यास्को ऋषिः उदारधी ॥
मत्प्रसादादयो नष्टं विरक्तमभिजग्मिवान् ॥

इति मोक्षधर्मेषु नारायणीये ॥

In Mahabharatha, in Shanthi Parva, a story occurs. **शिपि** means a person who has no hairs in the head, a bald-headed person. Vishnu has entered in that person. It is a secret name of the Lord. Yaska, a rishi by name worshipped and praised this name **शिपि** of the Lord. Because of this, he got the work '**निरुक्तः**' which was hidden in the Patala. This work became an anga of the Vedas, out of six angas.

Hence Vishnu is called **शिपिविष्टः** since He entered specially the **शिपिः**—the bald headed person.

7. Vishnu is called as 'Sipi'-Vishtah because He pervades the rays—

शिपय:=रश्मय:, तान् संप्रविष्ट: व्याप्तवान् इति 'शिपिविष्ट:'

'Sipi' means rays and 'Vishtah' means 'has entered'. He has pervaded all the rays.

शिपय: रश्मय: प्रोक्ता व्याप्य तेष्वपि वर्तनात् ।
'शिपिविष्ट:' समाख्यात: सूर्येन्दु: अग्न्यादिरूपवत् ॥

॥ श्री: ॥

२८०. प्रकाशन:—ओं प्रकाशनाय नम: ओं ॥

1. प्रकाशयति इति प्रकाशन: ॥

Vishnu is called **प्रकाशन:** because He shines with great brightness and illumination.

2. प्रकर्षेण कं सुखं अश्नाति इति प्रकाशन: ॥

Vishnu is called **प्रकाशन:** because He takes the joy and happiness in a special and extra-ordinary way.

3. प्रकाशं सूर्यादि प्रकाशं नयति इति ॥

Vishnu is called **प्रकाशन:** because He gives light and shining to the illuminating objects like SUN, Moon, Fire, etc.

(i) Gita 7–8 states—

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययो: ।
प्रणव: सर्ववेदेषु शब्द: खे पौरुषं नृषु ॥ ८ ॥

कृष्ण:, शशिसूर्ययो: प्रभा अस्मि ॥

Lord Krishna, residing in the Moon and Sun and gives them all brightness.

Srimad Acharya says in Tatparya as—

सूर्यचन्द्रादिषु स्थित्वा, प्रभानामा प्रभासनात् ।

Vishnu in the name of **प्रभा** staying in the Moon and Sun, gives them all brightness and light.

Hence Vishnu is called **प्रकाशनः** ।

(ii) Gita again in 15-12 states—

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ॥
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

It is not out of the light from the Sun, that the world becomes brighter, but it is due to the light of Vishnu, that makes the SUN, Moon and Fire to be bright.

4. The Kātaka Upanishad states—

तस्य भासा सर्वमिदं विभाति ॥

By Vishnu's light and brightness only, all others become bright.

तमेव भान्तं अनुभाति सर्वम् ॥

says again in the said Upanishad.

All these are condensed in the Sutras running as—

॥ ओं अनुकृतेः तस्य च ओं ॥ १-३-२३ ॥

॥ ओं अपि स्मर्यते ओं ॥ १-३-२४ ॥

Hence Vishnu is called **प्रकाशनः** ।

॥ श्रीः ॥

२८१. ओजस्तेजोद्युतिधरः—

ओं ओजस्तेजोद्युतिधराय नमः ओं ॥

1. ओजः प्राणः बलम्; तेजः शौर्यादयो गुणाः द्युतिः कान्तिः, तद्धारकत्वात् ओजस्तेजोद्युतिधरः ॥

Vishnu is called **ओजस्तेजोद्युतिधरः** because He has extra-ordinary strength, bravery and brightness.

गीता states in 7–11 as—

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

Krishna states to Arjuna, that He is among the strong persons without passions etc., is the strongest.

Bheeshmacharya, Dronacharya all had strength. But their strength was coupled with passion etc., **बद्धोऽस्मि अर्थेन कौरवैः ।** But the strength of Bheemasena was pure and clean and this strength is like the pratima of God.

Similarly Sri Krishna says in 7–10 as **तेजः तेजस्विनां अहम् ।** For those who have vast bravery, I (Sri Krishna) remain as the bravery in them.

2. ओजः = बलम् = strength
तेजः = पराभिभवनसामर्थ्यं = Vigour **अथवा कीर्तिः**
द्युतिः = औज्ज्वल्यम् = brilliance.

तानि धरति इति ओजस्तेजोद्युतिधरः सः एव ।

All these are had by Vishnu and so He is called as 'Ojas-thejo-dyuti-dharah.

असाधारण-सामर्थ्यं बलम् ओजः प्रचक्षते ।
पराभिभव-सामर्थ्यं तेजश्च परिपठ्यते ॥
कीर्तिः वा द्युतिः औज्ज्वल्यं तानि धत्ते च यः सदा ।
ओजस्तेजोद्युतिधरो हि एकनामा प्रकीर्तिताः ॥

Gita explains these qualities of *Sri Vishnu* :

11–29 says in Viswaroopa adhyaya.

यथा प्रदीप्तं ज्वलनं पतङ्गाः विशन्ति नाशाय समृद्ध-वेगाः ।

Just as moths with accelerated speed enter a blazing fire for their own destruction, all enter the Mouth of Sri Krishna.

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिताः इत्यादि ॥ (११-१२)

His shining was equivalent to infinite SUNS coming to the horizon simultaneously.

॥ श्रीः ॥

२८२. प्रकाशात्मा—ओं प्रकाशात्मने नमः ओं ॥

1. प्रकाशस्वरूपत्वात् प्रकाशात्मा ॥

Vishnu is called **प्रकाशात्मा** because He is the swaroopa of brightness. **प्रकाश-रूप आत्मा यस्य सः ॥**

2. **प्रकर्षेण कं अश्नातीति प्रकाशः आदेयं यातीत्यात्मा। प्रकाशश्चासावात्मा च इति प्रकाशात्मा ॥**

3. Vishnu is called as 'Prakashatma' because He is of a nature that is well known to all.

मूर्खैरपि संप्रतिपन्न पर प्रभावः=प्रकाशात्मा ॥ यथा Dhritharashtra says—

त्वमेव पुण्डरीकाक्ष सर्वस्य जगतः प्रभुः।
तस्मात् मे यादवश्रेष्ठ, प्रसादं कर्तुं अर्हसि ॥

O ! Lotus eyed one, You are the Master of the entire universe. Therefore You should take pity on me and You are the Chief of the Yadavas. Hence Vishnu's nature is well known to all, even to dull witted persons.

॥ श्रीः ॥

२८३. प्रतापनः—ओं प्रतापनाय नमः ओं ॥

1. **प्रकर्षेण सूर्यादिषु स्थित्वा तापयति इति प्रतापनः ॥**

Vishnu is called **प्रतापनः** because He resides in the SUN majestically and shines.

विश्वं प्रतापयति इति प्रतापनः ॥

Vishnu makes the entire world bright. Hence He is called **प्रतापनः** ॥ Padma Purana says—

तापनी पाचनी चैव शोषणी च प्रकाशनी ।

नैव राजन् रवेः शक्तिर्नारायणस्य सा ॥ इति ॥

The qualities of heating, drying up, cooling, giving brightness, light etc., are not the qualities of the SUN, but they are due to the power of Narayana who is residing in the Sun.

2. प्रकर्षेण ततत्वात् प्रतः, अपां समूह आपं, तं नयति इति अपनः॥ प्रतश्चासावपनश्चेति प्रतापनः ॥

Vishnu is called **प्रतापनः** because He is all-pervasive in a glorious way; and He drives the water in its way.

3. तीक्ष्णभावः प्रतापनः ॥

He who scorches is called as 'Prathāpanah'.

॥ श्रीः ॥

२८४. रुद्धः—ओं रुद्धाय नमः ओं ॥

1. Vishnu is called **रुद्धः** because at the time of Pralaya, having small qualities and dependent is called Prakriti and Vishnu is hidden by that.

Under the Sutra—

॥ ओं आनुमानिकमप्येकषामिति चेन्न शरीररूपकविन्यस्तगृहीतेः दर्शयति च ओं ॥ १-४-१ ॥

Srimad Acharya states in his Bhashya from Rig Samhita:

"तुच्छयेनाभ्यवपिहितं यदासीत्" इति ॥

2. The same Sruti is again quoted by Srimad Acharya under the Sutra :

॥ ओं नाऽत्माऽश्रुतेः नित्यत्वाच्च ताभ्यः ओं ॥ २-३-१७ ॥

where it is discussed that Paramatma has no laya like others. But in some Srutis 'निलीनः' is told, which means that God is hidden only from our vision by Prakriti. The same meaning is told by the Rig Veda mantra : अभिहितं by this Sabda.

Here also the same Rig Veda Mantra is quoted in the Bhashya.

"तुच्छयेनाऽभ्वपिहितं यदासीत्" इति श्रुतेः ॥

3. रुद्धः also means full of and complete in all respects. Vishnu is full of Dharmas, Knowledge and various auspicious qualities in full. There is no question of 'absence of' or 'inadequateness' in any respect in Him

॥ श्रीः ॥

२८५. स्पष्टाक्षरः—ओं स्पष्टाक्षराय नमः ओं ॥

1. स्पष्टान्यक्षराणि सर्वे वेदाः प्रतिपादकत्वेन यस्य असौ स्पष्टाक्षरः ।।

All Vedas are called '**स्पष्टानि अक्षराणि**'। In all these God is told in the most important way and so He is called **स्पष्टाक्षरः ॥**

Paingi Sruti states—

सर्वोत्कर्षे देवदेवस्य विष्णोः
महातात्पर्यं नैव च अन्यत्र सत्यम् ।
अवान्तरं तत्परत्वं तदन्यत्
सर्वागमानां पुरुषार्थस्ततोऽत ॥ इति ॥

The entire sacred literature chiefly conveys Vishnu as the Supreme God and nothing else. Dharma etc., other matters conveyed are only secondarily. This is because, the entire sacred literature is intended to lead to the Purushartha—that is, liberation which can be obtained only by His Grace.

2. The Sabda 'Omkara' brings the glories of Vishnu clearly. 'तस्य वाचकः प्रणवः'॥ This Pranava Mantra means "with full of auspicious qualities". गुणपरिपूर्णत्वम् ॥ Paramatma is mainly denoted by this letter. ओंकार मुख्य प्रतिपाद्यत्वं विष्णौ वर्तते ॥

Therefore Vishnu is called as स्पष्टाक्षरः ॥

मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः परम् ॥

उत्कर्षे तु तदन्यत्र तात्पर्यं स्यात अवान्तरम् ॥ इति महावराहे ॥

The chief purport of all Vedas is to declare the supremacy of Lord Vishnu. The other matters such as dharma etc., are conveyed only secondarily.

Hence Vishnu is called as 'स्पष्टाक्षरः'॥

॥ श्रीः ॥

२८६. मन्त्रः—ओं मन्त्राय नमः ओं ॥

1. मन्तृन् त्रायते इति मन्त्रः ॥

Vishnu is called मन्त्रः because He protects Mantras, Vedas, etc.

2. मानात् त्रायते इति मन्त्रः ॥

Vishnu is called मन्त्रः because He protects and saves His devotees from disrespect and defame.

The best devotee Draupadi was saved in the Sabha Hall by Him, by supplying infinite sarees, whereby the devil Dusshasana fell unconscious by dragging them.

Actually Draupadi was not there while being dragged to the Hall by the demon Dusshasana. But in the figure of Draupadi someone either Sachi or Shyamala or Usha were seated inside. This is because that demon cannot touch Draupadi and more so cannot drag her. He can do in respect of others. Because that Dusshasana was capable of even defeating their respective husbands easily, namely Arjuna, Dharmaraja or Nakula and Sahadeva.

Further, the case of monthly periods have no application at all to her. (This humble author has dealt with these subtle prameyas in the book called 'Rishi Panchami Vratha Mahima—Volume 81 of SMSO Publication and in particular page 102 to 118—Knowing this will bring good deal of Virtues.)

Sri Krishna saved Sachi and others also, because they were also highly devoted to Sri Hari Vayugalu.

3. मननकर्तृत्वात् मन्त्रः

Vishuu is called **मन्त्रः** because He does meditation upon Himself; as well as makes other devotees to meditate upon Him.

4. In Gita 9–16 which runs thus—

अहं क्रतुः अहं यज्ञः स्वधाहं अहं औषधम् ।
अहं ... अहमेवाज्यं अहं अग्निः अहं हुतम् ॥ १६ ।
मन्त्रः अहं अहमेवाज्यं अहं अग्निः अहं हुतम् ॥ १६ ।

Lord Krishna emphatically states that He is **मन्त्रः** ।

Srimad Acharya in his **तात्पर्य** quotes as—

मानात् त्रातीति मन्त्रः अयं इति ॥

which means He would protect those who try to know about Him with devotion.

|| श्रीः ||

२८७. चन्द्रांशुः—ओं चन्द्रांशवे नमः ओं ॥

1. तापार्तानां चन्द्रांशुः इव आह्लादकत्वात् चन्द्रांशुः ॥

Vishnu is called चन्द्रांशुः because He bestows happiness like the rays of the Moon, when they suffer by the three-fold distresses.

2. चन्द्रस्य अंशवः यस्मात् सः चन्द्रांशुः ॥

Vishnu is called चन्द्रांशुः because of Him glorious rays to the Moon, are there.

The Sutras clearly state that all objects with illumination have such brightness only due to Sri Vishnu.

॥ ओं अनुकृतेः तस्य च ओं ॥ १-३-२२ ॥

॥ ओं स्मर्यते ओं ॥ १-३-२३ ॥

Bhagavad Gita says—

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

Hence Sri Vishnu is called as **चन्द्रांशुः** ॥

Gita states in 15–6—

न तद्भासयते सूर्यो न **शशाङ्को** न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

Hence Sri Vishnu is 'चन्द्रांशुः'। Chandra gets its brightness only from Sri Vishnu.

3. The rays of the Moon will bring happiness, coolness and peace of mind and it would erase the heat. Like

this, by the mercy of Vishnu, the devotees woulc get all these happiness and so He is called as चन्द्रांशुः ॥

4. क्लमहारि-महाह्लाद-तेजस्करतयाऽपि च ।
मन्तृणामेव चंद्रांशुः आह्लाद-फलदो मनुः ॥

Bhagawan possesses an effulgence which dispels the distress of the meditators and fills them with joy. So He is called 'Chandramshuh'.

5. Vishnu is called as चन्द्रांशुः because He took avatar as Lord Krishna in the clan of Chandra.

॥ श्रीः ॥

२८८. भास्करद्युतिः—ओं भास्करद्युतये नमः ओं ॥

1. भास्कराणां द्युतिरिव द्युतिः यस्य सः भास्कर द्युतिः ॥

Vishnu is called भास्करद्युतिः because He gives brightness to the SUN and other luminous objects.

2. In Bhagavad Gita in 11–12 it is stated—

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥ १२ ॥
इति गीता वचनात् ॥

The brightness of Krishna's Viswaroopa was more than millions of SUNS if they had come on the sky simultaneously.

3. Vishnu is the supplier of brightness to the SUN. Gita says 'यदादित्य गतं तेजः .... विद्धि मामकम्। So Vishnu is called as 'भास्करद्युतिः'। Since He is the very Person responsible for Surya to shine so.

4. परेषां परिभावुक प्रभावत्वात् भास्करद्युतिः ॥

Bhagawan is endowed with a brilliance which easily throws others in the shade.

So He is 'Bhaskara-dyuti.'

॥ श्रीः ॥

२८९. अमृतांशूद्भवः—ओं अमृतांशूद्भवाय नमः ओं॥

1. अमृतांशुः Chandra-Moon is having rays like amrutha, उद्भवः यस्मात् and Vishnu created him from the Mind and from the Milky Ocean while the same was churned.

2. अमृतांशूद्भवः अमृतायाः अंशवो यस्य धन्वन्तर्यादिरूपस्य सः अमृतांशुः । उद्गतो भवात् संसारात् उत्पत्तेः ॥

इति अमृतांशूद्भवः ॥

Vishnu is called अमृतांशूद्भवः because in His avatar as 'Dhanvantri', He came out of Nectar.

3. उत् उत्कृष्टः भवः रुद्रः इन्द्रियादिभ्यः येन इति उद्भवः— अमृतांशूद्भवः ॥

Vishnu is called अमृतांशूद्भवः because He created Rudra and others from limbs.

4. When the Devatas churned the Milky Ocean, to obtain nectar, the Moon who was present got immersed there. Hence he had a dip in the nectar. So the Moon when he came out, apart from giving coolness, pleasure etc., had nectar also in his rays.

Vishnu Who was in the Roopa of nectar was responsible for the Moon to get such roopa and Vishnu was present in Him. Hence Vishnu is called as अमृतांशूद्भवः ॥

5. सर्वतापहरस्यैव मृतसंजीवनस्य च ।
अमृतांशो हि तज्जत्वात् अमृतांशूद्भवः स्मृतः ॥

The Moon has got rays of nectar which dispel all heat which nourish the plants and which bring back to life even the dead. The Moon has acquired this quality because of her close contact with the mind of Bhagavan which has coolness and other loveable qualities.

॥ श्रीः ॥

२९०. भानुः—ओं भानवे नमः ओं

1. भाति इति भानुः ॥ भारूपत्वात् भानुः ॥

भानुः is Vishnu because He shines.

2. Kataka Upanishad states 2–2–15 :

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भांति कुतोऽयमग्निः ।
तमेव भांतं अनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

That Bhagavat Swaroopa is not made to shine by Surya or the lightnings. Agni is also too incapable to do so.

Vishnu is with all brightness due to His own Swabhava (nature). By following Vishnu only, all the illuminating objects like Surya, Chandra, Stars, lightning, fire etc., get their shining as per their capacities. Vishnu's brightness and shining only is pervaded thro'out the Jagat. Hence He is called as 'Bhanu'.

3. The Sutras explain this aspect of Vishnu very clearly—

ओं अनुकृतेस्तस्य च ओं ॥ १-३-२२ ॥

ओं अपि स्मर्यते ओं ॥ १-३-२३ ॥

For this Sutra, the Kataka Upanishad, cited above is taken as the Vishaya Vakya. Great Trivikrama Pandit-acharya, in his Tatva Pradeepa raises a very pertinent point. That is, in case, the Sruti, तमेव भान्तं अनुभाति सर्वं is accepted to be discussed here, then the Sutra should be as ओं अनुभानात् ओं then why should it be read as, ओं अनुकृतेः तस्य च ओं ॥ This question is very splendid. The answer given by him, is more marvellous and takes the devotee nearer to Vishnu. He states, that 'shining' is one of the representatives of action. All actions are absolutely controlled by Vishnu, not only shining. In case, the Sutra is made as ओं अनुभानात् ओं then it would give room to raise a point, that other than shining, other actions take place, without Vishnu. The answer is definitely 'No'. To highlight this point, Paramatma Vishnu as Vedavyasa has done as ओं अनुकृतेः तस्य च ओं ॥

न क्वापि हरिरिच्छा अनुरोधेन वर्तते। भानस्यापि क्रियारूपत्वात् ॥

4. अतिभास्वरेण सहस्रांशुनाऽपि उपजीव्यतेजाः भाति इति भानुः ॥

Bhagavan is Bhanu, because He has an effulgence by acquiring which even the thousand-rayed bright SUN shines.

॥ श्रीः ॥

२९१. शशिबिन्दुः—ओं शशिबिन्दवे नमः ओं ॥

1. शशं पूर्णसुखं बिन्दुः लक्षणं यस्य सः शशिबिन्दुः ॥

Vishnu is called शशिबिन्दुः because He has infinite bliss, happiness and knowledge.

2. Brahma Vaivarta states—

लक्षणं परमानन्दो विष्णोरेव न संशयः ।

अव्यक्तादि तृणान्तास्तु विप्लुडानन्दभागिनः ॥ इति ब्रह्मवैवर्ते ॥

For Vishnu, greatest happiness is the quality, there is no doubt about this. Even Mahalakshmi and others cannot have even an iota of His happiness.

3. **ज्ञानज्ञानः सुखसुख इति श्रुतेः अत्यन्त सुखात्मकत्वात् शशः ॥ इति ॥**

4. Paramatma is called as 'Shashibindu' because He is present in the Moon in the shape of an hare. This is mainly and only responsible for the growth of trees, creepers etc. Sri Krishna states in Gita under 15–15 as—

गां आविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥

Sri Krishna says to Arjuna, that He is most handsome and He remains in the Moon and due to His presence, by the rays of Chandra, Trees, Creepers and other herbs grow. Vishnu is mainly responsible for their growth.

5. Paramatma is called as **शशिबिन्दुः** because He disowns the evil minded—

शशः प्लुतगतिः प्रोक्तः बिन्दुः तस्य निवर्तकः ॥

॥ श्रीः ॥

२९२. सुरेश्वरः—ओं सुरेश्वराय नमः ओं ॥

1. **सुष्ठु राजते इति सुरः । अश्नुते जगदीश्वरः । सुरश्चासौ ईश्वरश्च= सुरेश्वरः ॥**

Well shining and remains well and so Devatas are called सुराः। Vishnu is called the leader of them. Vishnu is superior to all of them. Hence He is सुरेश्वरः।

2. सुराणां ईश्वरः सुरेश्वरः ॥

Vishnu is called सुरेश्वरः because He is the Master, Leader and Prabhu of all Devatas like Chaturmukha Brahma, Rudra and others.

3. Srimad Acharya states in Tatparya Nirnaya in Sundara Kanda 7–49—

रामं सुरेश्वरं अगण्यगुणाभिरामं
संप्राप्य सर्वकपिवीरवरैस्समेतः ।
चूडामणिं पवनजः पदयोर्निधाय
सर्वाङ्गकैः प्रणतिमस्य चकार भक्त्या ॥ ४९ ॥

Sri Hanuman prostrated to Sri Ramachandra with all devotion by placing the Choodamani at His Lotus Feet accompanied by all the monkey-chiefs. That Sri Rama is सुरेश्वरः who is the Eswara/Master of all Devatas.

॥ श्री ॥

२९३. औषधं—ओं औषधाय नमः ओं॥

1. अष्टानां तापत्रयदग्धानां आश्रयत्वात् औषधं ॥

Vishnu is called 'औषधम्' because He is the treasure for those who burn their Samsara tapatraya.

In Gita under 9–16 : which runs thus—

अहं क्रतुः अहं यज्ञः स्वधाहं अहं औषधम् ।
मन्त्रोऽहं अहमेवाज्यं अहं अग्निः अहं हुतम् ॥ १६ ॥

Lord Krishna says that He is medicine which means

उषाः दीयन्ते अस्मिन् इति औषधं—He is the source or treasure for burning the tapatrayas and He is called as 'औषधं'।

2. Srimad Acharya quotes in his गीतातात्पर्यः as under—

क्रतुः कृति स्वरूपत्वात्, स्वधाऽनन्यधृतो यतः।
मानात् त्रातीति मन्त्रः अयं उष्टानां निधिः औषधम् ॥

3. Many diseases can be cured by medicines but the disease of Samsara—the bondage of Prakrithi can be cured only by Vishnu and so He is called 'औषधं'।

4. Paramatma is called औषधं because by His Power, He removes the deadly poison—Samsara.

भवतीत्र विषं हर्ता हि औषधं यः स उच्यते ॥

॥ श्रीः ॥

२९४. जगतस्सेतुः—ओं जगतस्सेतवे नमः ओं ॥

1. जगतः उत्तारणहेतुत्वात् जगतः सेतुः ॥

Vishnu is called 'जगतः सेतुः' because He is like the protecting Dam and lifts the world to a higher position.

2. Under the Sutra 1-1-12 ओं विशेषणाच्च ओं it is stated in Bhashya, from काठकोपनिषत् as :

यः सेतुः ईजानानां अक्षरं ब्रह्म तत्परम्।
अभयं तितीर्षतां पारं नाचिकेतं शेकमसि ॥ २ ॥

[इति काठक ३-२]

We may meditate upon the Nachiketa Agni—God present in Nachiketa sacrificial fire/Who is the final goal for the worshippers, Who is Supreme Akshara and Brahman Who is *fearless shore* सेतुः to those who desire to cross over the ocean of transmigration. Hence Vishnu is called जगतः सेतुः।

3. Paramatma is called as **'जगतः सेतुः'** because He is the barrier which keeps apart the mixing up of the good and the bad.

एवं सदसत् वर्ग संकर विरोधित्वेन जगतः सेतुः ।

॥ श्रीः ॥

२९५. सत्यधर्मपराक्रमः—

ओं सत्यधर्मपराक्रमाय नमः ओं ॥

1. सत्यवचनात्=सत्यः ॥

Vishnu is called **सत्यः** because He always speaks only the truth. He always does Sankalpa and fulfils the same.

Srimad Acharya states in **द्वादश स्तोत्रम्** 8–5—

सत्यसंकल्प एको वरेण्यो वशी मत्यनूनैस्सदा वेदवादोदितः ।

अबाधित मनोव्यापारः=सत्यसंकल्पः ॥

which means He does what He is in His mind.

मूर्तामूर्तजगत् आश्रयत्वात् सत्यः=Vishnu is called **सत्यः** because He is the support for the world consisting of dynamic and static objects. (Mobile and immobile objects.) **धारकत्वात् धर्मः**—Because He is the supporter, He is called **धर्मः** ॥

पराक् रमते इति=पराक्रमः ॥ Vishnu is called **पराक्रमः** because He enjoys with Himself. He is **स्वरमण** । Nobody's help is needed for His pleasure; in fact everybody needs His Grace for their pleasure and happiness.

सत्यश्चासौ धर्मश्चासौ पराक्रमश्चेति=सत्यधर्मपराक्रमः ।

2. सत्यः अबाधिता धर्माः, ज्ञानादयो गुणाः, पराक्रमश्च यस्य सः सत्यधर्मपराक्रमः ॥

3. Paramatma is called 'सत्यधर्मपराक्रमः' because He has auspicious qualities and the sabda 'Parākrama' means 'exploits'. All of them are always true and never go in vain. So He is called as 'Satyadharmaparākramah'.

सत्या ह्यवितया धर्माः गुणाः यस्य पराक्रमः ।
चेष्टितानि च सन्ति इति 'सत्यपराक्रमः' ॥

॥ श्रीः ॥

२९६. भूतभव्यभवन्नाथः—

ओं भूतभव्यभवन्नाथाय नमः ओं ॥

1. भूतभव्यभवतो लोकान् उत्पत्त्यादिना आशास्ते इति भूतभव्यभवन्नाथः ॥

Vishnu is called भूतभव्यभवन्नाथः because He is responsible for the creation etc., of past, present and future worlds and He is the Master of all those persons at all times.

2. तैः याच्यते इति भूतभव्यभवन्नाथः ॥

Vishnu is being begged for, by those persons in the past, present and future and so He is called भूतभव्यभवन्नाथः ॥

3. Paramatma is the Master for all who existed in the past and who exist now in the present and who will be existing in the future. Kataka Upanishad states 2–1–12—

अंगुष्टमात्रः पुरुषो मध्य आत्मनि तिष्टति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ॥ एतद्वैतत् ॥ १२ ॥

That Vishnu is of the size of the finger. That Vishnu is Purusha (having all the six qualities in abundance).

He stands in the middle of the Jeevas. He is the person who reigns all in the past and in future and present now.

भूतभव्यस्य ईशानः—this is exactly '**भूतभव्यभवन्नाथः**' by which name Sri Vishnu is referred to.

4. Vishnu is called as '**भूतभव्यभवन्नाथः**' because He is alone responsible for the creation, protection, destruction etc., of all creatures *at all times*. This point has been ably handled by Mahan Sri Satyanatha Prabhu in Abhinava Chandrika while dealing with the Sutra in Bhakthi Pada as **ओं अनेन सर्वगतत्व मायामय शब्दादिभ्यः ओं** ॥ 3–2–38. The point raised was, that this adhikaranam seems to be redundant, because that Vishnu is the Creator, etc., has been dealt with already in the Sutra **ओं जन्माद्यस्य यतः ओं** 1–1–2. On this Abhinava Chandrika states—

'स इदं सर्वं असृजत्' इत्यादीनां 'इदं' शब्द श्रवणेन वर्तमान-कालीन जगत्कारणतापरत्वस्यैव उचितत्वात्, कालान्तरे पुनः अस्यैव जगत्कारणत्वे प्रमाण-अभावेन, न कालान्तरीय जगत्कारणत्वं अस्ति इति अभ्यधिकाशंका निरासना इति शेषः ॥ प्राचीनोक्तिरिति—यतो वा

इमानि ॥

To answer such objection the present Sutra under Bhakthi Pada helps to settle that Vishnu is **जगत् जन्मादि कर्ता** at all times past, future and present.

Srimad Acharya in Tatparya Nirnaya states in 13-134–

यो वेत्ति निश्चितपतिः हरिः अब्जजेश

पूर्वाखिलस्य जगतः **सकलेऽपि** काले ॥

सृष्टिस्थितिप्रलय मोक्षदं आत्मतन्त्रं

लक्ष्म्या अपि ईशमतिभक्तियुतः समुच्येत् ॥

॥ श्रीः ॥

२९७. पवनः—ओं पवनाय नमः ओं ॥

1. पान्तीति पाः राजानः तान्वनति भाग्यदानेन इति पवनः ॥

Vishnu is called **पवनः** because He is being worshipped by the Emperors. He is being begged for by the Emperors. **वननीयत्वात्=वनः ॥ पैः वननीयत्वात्=पवनः ॥**

2. **पवते इति पवनः ॥**

3. **गीता** 10–31—

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

पवतां=Among the vastus which make clean or among the vastus which are having speed.

पवनः अस्ति=I am like the wind. **पान्ति इति पाः=पैः** He is the protector.

4. In Bhagavatham under 2–2–24 it is said—

योगेश्वराणां गतिमामनन्ति बहिस्त्रिलोक्याः पवनान्तरात्मा ।
न कर्मभिः तां गतिं आप्नुवन्ति विद्यातपोयोग समाधिभाजाम् ॥ २४ ॥

5. Paramatma Vishnu is called as 'Pavana' because "He who moves about" is called so.

यतः स्वयं तु सर्वत्र प्रवहत्येव नित्यशः ।
प्रवाहः पवनः तस्मात् कथ्यते वेगदो मनुः ॥

॥ श्रीः ॥

२९८. पावनः—ओं पावनाय नमः ओं ॥

1. **पावयति शोधयति इति=पावनः ॥**

Vishnu is called **पावनः** because He makes the wind or air to blow. **भीषास्माद् वातः पवते इति ॥**

2. पाः राजानः तेभ्यः अवनं यस्मात् इति पावनः ॥

Vishnu is called **पावनः** since He guards/protects the Kings and Emperors. In Srimad Bhagavatham, it can be seen that many Kings have been protected by Sri Vishnu. King Pareekshit, King Priyavratha, King Prithu, King Dhruva, King Nimi, King Māndhātha, King Ambareesha, King Muchukunda etc., etc. So Sri Vishnu is '**पावनः**'

3. Vishnu is called as 'Pāvana' because He makes the Ganga and the like that are connected with Him that purify the world—

य: स्वसंबन्धिगंगादीन् पावयेत् लोकपावनान् ।
सः पावनः इति ख्यातः पावनत्वप्रदो मनुः ॥

4. In Ramayana, great sage Agastya says to Sri Rama.

पावनः सर्वलोकानां त्वमेव रघुनन्दन ॥ इत्यादि ।

॥ श्रीः ॥

२९९. अनिलः—ओं अनिलाय नमः ओं ॥

1. निलं=निलयनं ॥

Shelter or place of abode. **अनिलः** not having the place of abode or shelter. Vishnu is called **अनिलः** because He has not any one particular place of abode/residence. He is there in all places. He is all-pervasive.

2. Isavasya Upanishad states in the Mantra 18 as—

वायुः अनिलं अमृतं अथेदं भस्मांतं शरीरम् ॥

When the body gets burnt, Sri Vayu inside the body, is not burnt. When such Sri Vayu called as **अनिलः** is not burnt, this Vishnu Who is the Antaryami of this

great अनिलः who is also called as अनिलः in the most important sense is not destroyed.

3. अनं=मुख्यप्राणं लाति इति अनिलः ॥

Sri Vishnu protects Mukhyaprana and so He is called as 'Anila'.

॥ श्रीः ॥

३००. कामहा—ओं कामघ्ने नमः ओं ॥

1. कामं मुमुक्षुणां विषयेच्छां हन्ति इति=कामहा ॥

Vishnu is called कामहा because He destroys the desires relating to worldly matters for the deserving (Moksha) eligible devotees.

2. कामं दुष्टं मनोरथं हन्ति इति कामहा ॥

Vishnu is called कामहा because He destroys the desires of the wicked and demons.

3. कुसिनः अमः रोगः कामः, तं हन्ति इति कामहा ॥

Vishnu is called कामहा because He destroys the diseases relating to the body and also of the mind.

Srimad Acharya says under the Sutra—

॥ ओं आदित्यादिमतयश्चांग उपपत्तेः ओं ॥ ४-१-६ ॥

in his Bhashya as—

आधिव्याधि निमित्तेन विक्षिप्तमनसोऽपि तु ।

गुणानां स्मरणाशक्तौ विष्णोः ब्रह्मत्वमेव तु ॥

When a man is affected by physical or mental disease and is unable to meditate on Paramatma, the minimum that he should do, should be to worship Vishnu as Brahma, Who is full of all infinite auspicious attributes.

Hence Vishnu is कामहा ।

4. Gita 3–37—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

Srimad Acharya says in his Tatparya Nirnaya under this, by quoting from the authority called 'Brahma Tarka'. It is told that Vishnu is called **कामहा** because–

(i) He killed the presiding asura of Kama by name 'Kalanemi'.

(ii) He again (as Sri Krishna) killed the same asura when he was reborn as Kamsa and committed atrocities.

ब्रह्मतर्क states : That Sri Vishnu is the Instigator and Motivator of all for all activities, including great Chaturmukha Brahma and others. The asuras are the presiding devils for wrong and devil desires. There Kalanemi is the presiding asura for Kama. This asura will envelope all knowledge, good deeds and thoughts like dust, smoke and womb cover and will destroy the person from doing good deeds etc. Vishnu destroys such devils and saves the satvic souls.

अखिल प्रेरको विष्णुः ब्रह्माद्यास्तदवान्तराः ।
असुरा अशुभेष्वेव कामादेः अभिमानिनः ॥

तत्र **कामः कालनेमिः** सर्वं धूममलोल्बवत् ।
शुभमध्याधमजनं क्रमादावृत्य तिष्ठति ॥

महाशनस्य तस्येदं नालं तेनानलोऽग्निवत् ।
भुंजान इन्द्रियानिष्टो ज्ञानास्त्रेणैव हन्यते ॥ इति ब्रह्मतर्के ॥

|| श्रीः ||

३०१. कामकृत्—ओं कामकृते नमः ओं ॥

1. कामं भक्ताभिलषितं करोति इति कामकृत् ॥

Vishnu is called कामकृत् because He fulfils the noble desires of His devotees.

2. सतां मनोरथं करोति इति कामकृत् ॥

Vishnu is called कामकृत्, because, for the satvic souls He motivates the covetable desires in them.

3. कामकृत्—'Manmatha' handsome Devata was created by Him as His son. Hence Vishnu is called कामकृत् कामस्य प्रद्युम्नस्य कृत् उत्पादकः इति ॥

4. Vishnu is called as 'Kāmakrut' because, He creates desires and attachment in His lotus feet to the deserving satwic souls.

स्वपादपद्मे रागादि-करणात् कामकृत् स्मृतः ॥

|| श्रीः ||

३०२. कान्तः—ओं कान्ताय नमः ओं ॥

1. प्रियत्वात् कान्तः ॥

Vishnu is called कान्तः because He is the most dear one.

प्रियं हृदयमुत्सिक्तं कान्तं इति अभिधीयते—इति अभिधानात ॥

2. कस्य ब्रह्मादि सुखस्वरूपस्य अन्तः निर्णयः यस्मात् इति कान्तः ॥

Vishnu is called कान्तः because He is the person Who is to determine the happiness of Mukthas right from the Manushyottama to Chaturmukha Brahma, both quantitatively and qualitatively.

3. दैत्यानां कस्य सुखस्य अन्तः नाशः यस्मात् इति कान्तः ॥

Vishnu is called **कान्तः**, because, He brings to a close or to an end the happiness of daityas.

4. के समुद्रोदके अन्तति बध्नातीति कान्तः ॥

Vishnu is called **कान्तः** because He ties up in the waters of the ocean.

5. कं सुखम् । तस्य अन्तः अवधिरिति कान्तः ॥

Vishnu is in the end of happiness; which means He has unimaginable and unlimited happiness.

6. All become near to us and dear to us only when they have nexus with **कान्तः** who is **प्रियस्वरूपः ।** In Anuvyakhyana (46), Srimad Acharya quotes this Verse from Bhagavatham—

प्राणबुद्धिमनः स्वात्मदेहापत्यधनादयः ।
यत्संपर्कात् प्रिया आसंस्ततः कोन्वपरः प्रियः ॥ ४६ ॥

All these become dear to us, by the association with Vishnu, otherwise it is of no use.

Hence Vishnu is called **कान्तः ।**

7. Vishnu is called as 'Kāntah' because, by the qualities of His body, like loveliness and delicacy, He is so charming.

सौन्दर्यादि गुणैः कान्तः ॥

॥ श्रीः ॥

३०३. कामः—ओं कामाय नमः ओं ॥

1. काम्यते इति कामः ॥

Vishnu is called **कामः** because He is being liked and coveted by all satwic souls.

2. न विद्यते मा परिमितिः अस्येति अमः ॥ केनाम कामः । अपरिमितसुखः इति यावत् ।

Vishnu is called कामः because He has unlimited and unimaginable Happiness and Joy in Him.

3. केन चतुर्मुखेन अभ्यते गम्यते इति कामः ।

Vishnu is called कामः because He is reachable by Chaturmukha Brahma.

4. केन वायुना अभ्यते गम्यते इति कामः ॥

Vishnu is called कामः because He is reachable by Sri Vayu. The Sruti says—"स एनान् गमयति इति श्रुतेः ॥"

5. विद्युत्पतिः वायुरेव नमेत् ब्रह्म न च अपरः । कुतः अन्यस्य भवेत् शक्तिः तमृते प्राणनामकमिति स्मृतेश्च ॥

6. Vishnu is called as 'Kāmah' because He is extremely loveable by virtue of His innate qualities like amiability, generosity and compassion. Since Manmatha is having only a small fraction of this quality, he maddens the whole world.

शीलौदार्य-दयादिभिः आत्मगुणैश्च निंकाम-कमनीयत्वात् कामः ॥ एतद् गुण अल्प अल्प बिन्दुना हि मदनोऽपि जगत् उन्मादयति ॥

॥ श्रीः ॥

३०४. कामप्रदः—ओं कामप्रदाय नमः ओं ॥

1. भक्तानां कामान् प्रकर्षेण ददाति इति कामप्रदः ॥

Vishnu is called कामप्रदः because He gives in abundance the desired results/fruits to the devotees.

2. एको बहूनां यो विदधाति कामान् ॥ इति ॥

The One Who fulfils the desires of many and so Vishnu is called 'Kāmapradah'.

॥ श्रीः ॥

३०५. प्रभुः—ओं प्रभवे नमः ओं ॥

1. प्रकर्षेण भवति इति प्रभुः ॥

Vishnu is called **प्रभुः** because He is existing in all glorious ways incomparable to anyone.

2. प्र=Supreme and divine **भव** in the birth. Vishnu is called **प्रभुः** because His Birth—Avatar is Supreme and Divine.

Gita 4-9 states—

जन्म कर्म च मे दिव्यं एवं यो वेत्ति तत्वतः ।
त्यक्त्वा देहं जनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

Lord Krishna explains to Arjuna, that His Birth is divine and His Activities are divine.

3. प्रभुः समर्थः इत्यर्थः ॥

Vishnu is most capable of all things. Hence He is called **प्रभुः ॥**

4. Srimad Acharya states in his Sutra Bhashya under the Sutra—

॥ ओं उपसंहारदर्शनान्नेति चेन्न क्षीरवद्धि ओं ॥ २-१-२५ ॥

as under—

नाहं कर्ता, न कर्ता, त्वं कर्ता यस्तु सदा प्रभुः इत्यादेः ॥

We are not the independent doers, all are done by Him, Who is capable. **समर्थः प्रभुः विष्णुः ॥**

5. Srimad Acharya in his Bhashya under—

॥ ओं अनुज्ञापरिहारौ देहसंबन्धाज्ज्योतिरादिवत् ओं ॥ २-३-४८ ॥

states in his Bhashya as found in **मोक्षधर्मः**—

ईश्वरो हि महत् भूतं **प्रभुः** नारायणो विराट्।
भूतान्तरात्मा विज्ञेयः सगुणो निर्गुणोऽपि च ॥

6. Srimad Acharya under the Sutra—

॥ ओं संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्कुर्वत उपदेशात् ओं ॥ २-४-२१ ॥

we find in the Bhashya from Brahmanda Purana as under—

त्रिवृत्क्रिया यतो विष्णो रूपं च तदपेक्षया।
रूपापेक्षं तथा नाम व्यवहारस्तदात्मकः ॥
अतो नाम्नश्च रूपस्य व्यवहारस्य चैकराट्।
हरिरेव यतः कर्ता पिता अतः भगवान् **प्रभुः** ॥ इति ब्रह्माण्डे ॥

7. Srimad Acharya under the Sutra—

॥ ओं तत्रापि च तद्व्यापारादविरोधः ओं ॥ ३-१-१७ ॥

in his Bhashya quotes from **पौत्रायणश्रुतिः** as under—

य स्वर्गे स भूमौ स नरके सोऽन्धे तमसि प्रवृत्तिकृदेक एवानुविष्टो नासौ दुःखभुगीश्वरः प्रभुत्वात् सर्वं पश्यति सर्वं कारयति नासौ दुःखभुग्य एवं वेदेति ॥ पौत्रायणश्रुतिः ॥

8. प्र=प्रकर्षेण भवः=उत्पत्तिः यस्य, इति ॥

Vishnu is called **प्रभुः** because His Creation/Avatar/ **Birth is with divine quality and flavour.**

Gita states 4–9—

जन्म कर्म च मे दिव्यं एवं यो वेत्ति तत्वतः ॥

The Birth of Krishna, His Activities are all with divine nature.

9. Anuvyakhyana in the Verse 199 states—

इति श्रुतेरन्यवेदी कथं मुक्ति प्रयास्यति।
पुरुषः परः आत्माऽजो ब्रह्म नारायणः **प्रभुः** ॥

तमेव विद्वान् अमृत इह भवति, नान्यः पन्था अयनाय विद्यते ॥ इति श्रुतेः अन्यज्ञानी कथं मुक्ति प्रयास्यति ?

Without obtaining the knowledge of God, there is no possibility of obtaining Moksha at all. So a person having other knowledge cannot achieve Him. There is no rescue for him. That Paramatma is Purusha, Para, Atma, Aja, Brahma and Narayana and is *Prabhu* Master of all.

10. Anuvyakhyana in the Verse 258 states—

तत्र तत्र स्थितो विष्णुः तत्तच्छक्तिप्रबोधकः ।
दूरतोऽप्यतिशक्तः स लीलया केवलं **प्रभुः** ॥

This comes under the famous Sutra—

॥ ओं सर्वत्र प्रसिद्धोपदेशात् ओं ॥ १-२-१ ॥

This glorious sloka states that,

सः प्रभुः=स विष्णुः, दूरतः अपि अति शक्तः=तत्तच्छक्तिप्रबोधते अतिशक्तः ॥

Tho' that Prabhu, Sri Vishnu is far away, still He is completely capable of giving energy to all objects far and near, as per its status and capacity.

11. Anuvyakhyana, Sloka under 332, the aphorism—

॥ ओं एतेन सर्वे व्याख्याता व्याख्याताः ओं ॥ १-४-२९ ॥

states—

विद्याधिनाथो भगवान् उपाचक्रे स्वयं **प्रभुः** ।
स्वशिष्याणां प्रसिद्ध्यर्थं मतमात्मीयमंशतः ॥ ३३२ ॥

विद्याधिनाथः भगवान् प्रभुः–Sri Vedavyasa Who is Bhagavan and Who is capable in all respects, just to bring fame to His disciples referred to as Jaimini, Oudulomi, Kasakrtsna etc. Prabhu is Vedavyasa Who is Vishnu.

12. Under Anuvyakhyana again, under the Sloka 362, under the aphorism as stated above, we find—

इति भागवते प्राह विद्याधीशः स्वयं प्रभुः ।
न च प्रकृतिशब्देन ब्रह्मोपादानं उच्यते ॥ ३६२ ॥

The 25 Tatvas doctrine is not unauthoritative is shown by stating that, Bhagavan Sri Vedvyasa has stated in His other work Bhagavatham likewise. Himself Prabhu Sri Vedavyasa is Vishnu.

13. Under Anuvyakhyana, again it is stated in the Sloka 538, under the Sutra,

॥ ओं लोकवत्तु लीला कैवल्यम् ओं ॥ २-१-३४ ॥

as under—

लीलां प्रयोजनं कृत्वा सृष्टिः श्रुतिविरोधिनी ।
इति केवललीलैव निर्णीता **प्रभुणा** स्वयम् ॥ ५३८ ॥

While creating the world for Sri Vishnu it is not done as a re-creation or sport and to relax. Then it would become as a point of benefit to Him. Such glorious Maha Vishnu Who is of **ज्ञान, आनंदस्वरूप** etc., creates the world which is true and bonafide to the full extent. He does this time immemorial as per His desire and He is the *Prabhu,* which means He is the King, the independent, glorious capacitated, unique and extra-ordinary person.

14. In Yukthi Mallika, Bheda Sourabha Verse 68 states—

सौन्दर्येण समग्रेण ज्ञानेन च बलेन च ।
पूर्णस्य हि आप्तकामस्य विभोः नित्यस्य च **प्रभोः** ॥ ६८ ॥

Lord Vishnu is with all perfect handsomeness, knowledge and strength. He is complete and all His desires are totally fulfilled without one's support, by Himself. He is Eternal and All-pervasive and He is the Master of all. He is Prabhu.

15. Gita states in 11–4 as—

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति **प्रभो** ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ।। ४ ।।

प्रभो ! तत् मया द्रष्टुं शक्यं इति यदि मन्यसे, ततः योगेश्वरः त्वं अव्ययं आत्मानं मे दर्शय ।।

Arjuna pleads before Lord Krishna as Oh ! Lord, You have unexcelled powers ! **प्रभुः**—You are most capable in all respects ! **प्रभुः**, hence if you feel that I have the status, capacity and virtue to see that glorious Vishwaroopa, then help me with that vision.

Here Srimad Acharya in his Bhashya states : **प्रभुः समर्थः ।** He also quotes an authority from Moksha Dharma. **'नास्ति तस्मात् परं भूतं पुरुषात् वै सनातनम् ॥** "That the Lord's unexcelled powers". "There is no being other than the Supreme Eternal Purusha Who is all powerful". The Kosa dictionary also has in that the words 'Prabhu', 'Isa' and 'Samartha' are synonymous—

" प्रभुः ईशः समर्थश्च " इत्यादि च अभिधानात् ।।

Drawn on worldly analogy, it would be just like an officer after strenuous work, goes to the sports club to relax. The creation by the Lord is not akin to that, as enunciated by the school of Visistadwaita.

But the creation etc., are done *without* any iota of strain and effortlessly is the main point. That Prabhu is Sri Vishnu, Who is Vedavyasa, the Writer of Brahma-sutras.

16. The Sloka 540 is the crux which again states—

इच्छामात्रं **प्रभोः** सृष्टिः इति सृष्टौ विनिश्चिताः ॥

Mere desire/wish by the Prabhu—Vishnu will do. All things will be created as per His desire. He does not depend upon anyone else at all for any of His activities.

17. In कृष्णामृत महार्णवः, Srimad Acharya States in 203—

एवं ब्रह्मादयो देवा ऋषयश्च तपोधनाः ।
कीर्तयन्ति सुरश्रेष्ठं देवं नारायणं प्रभुम् ॥ २०३ ॥

Great Chaturmukha Brahma and other great Devatas, Rishis who are all devoted to serious tapas and meditation, sing the glories of the Supreme Devata, Narayana Who is *Prabhu* i.e., Master of all, the most generous-hearted Great Person.

18. Under Isavasya Upanishad under the mantra 8, Srimad Acharya quotes from Varaha Purana as under—

एवं भूतो महाविष्णुः यथार्थं जगदीदृशम् ।
अनाद्यनन्तकालीनं ससर्जात्मेच्छया प्रभुः ॥ इति वाराहे ॥

19. Srimad Acharya in his Bhashya under the Sutra—ओं देहयोगाद्वासोऽपि ओं ॥ 3–2–6 quotes from कौण्ठरव्य श्रुतिः as under—

स एव जागरिते स्थापयति स स्वप्ने यः ।
प्रभुः तुराषाट् स एको बहुधा भवति ॥ इति ॥

20. Srimad Acharya in his Bhashya under the Sutra—**ओं सूक्ष्मं प्रमाणतश्च तथोपलब्धेः ओं** ॥ 4–2–9 quotes from Thura Sruti as under—

सर्वतः प्रकृतिः सूक्ष्मा प्रकृतेः परमेश्वरः ।

ज्ञानानन्दौ तथैश्वर्यं गुणाश्चान्योऽधिकाः **प्रभोः** ॥

इति च तुरश्रुतिः ॥

21. Under Anuvyakhyana in **ओं जन्माद्यस्य यतः ओं** ॥ 1–1–2 Verse 100—

हिताक्रियादि दोषं च वक्ष्यत्येव स्वयं **प्रभुः** ।

निर्गुणत्वं च तेनैव निषिद्धं **प्रभुणा** स्वयम् ॥

22. Under the Sutra—**ओं नेतरोऽनुपपत्तेः ओं** ॥ 1–1–16 under Anuvyakhyana, the Verse 199 says—

पुरुषः परः आत्माऽजो ब्रह्म नारायणः **प्रभुः** ॥

23. Under the Sutra—**ओं अस्मिन् अस्य च तद्योगं शास्ति ओं** ॥ 1–1–19 we find in Verse 241 as—

विद्वद्रूढिर्वैदिका स्यात् सा योगादेव लभ्यते ।

तस्मान्मुख्यार्थता विष्णोरिति कृत्वा हृदि **प्रभुः** ॥ २४१ ॥

24. Under the Sutra—**ओं सर्वत्र प्रसिद्धोपदेशात् ओं** ॥ 1–2–1 Srimad Acharya says under Anuvyakhyana Verse 258—

तत्र तत्र स्थितो विष्णुः तत्तच्छक्तिप्रबोधकः ।

दूरतोऽप्यतिशक्तः स लीलया केवलं **प्रभुः** ॥

25. In Anuvyakhyana under the Sutra—**ओं अदृश्यत्वादिगुणको धर्मोक्तेः ओं** ॥ 1–2–21 we find in the Verse 276 as under—

अदृश्यत्वादिकांस्तस्मात् गुणानाह स्वयं **प्रभुः** ।

26. Under the Sutras 1–4–16 to 1-4-23 in Anuvyakhyana, in the Verse 332 it is stated—

विद्याधिनाथो भगवान् उपाचक्रे स्वयं **प्रभुः** ।
स्वशिष्याणां प्रसिद्ध्यर्थं परमात्मीयमंशतः ॥ ३३२ ॥

27. Under the Sutra—**ओं प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ओं** ॥ 1–4–26 under the Verse 362 it is found—

इति भागवते प्राह विद्याधीशः स्वयं **प्रभुः** ।

28. Under the Sutra—**ओं लोकवत्तु लीलाकैवल्यम् ओं** ॥ 2–1–34 in Anuvyakhyana Verse 538 states—

क्रीडां प्रयोजनं कृत्वा सृष्टिः श्रुतिविरोधिनी ।
इति केवललीलैव निर्णीता **प्रभुणा** स्वयम् ॥ ५३८ ॥

29. Again Verse 540 runs as—

इच्छामात्रं **प्रभोः** सृष्टिरिति सृष्टौ विनिश्चिता ।
इति प्रशंसया काम श्रुतिभ्यश्चैव युक्तितः ॥ ५४० ॥

30. Under Anuvyakhyana in Verse 1018, the find—

अदृश्यत्वादयोऽप्यस्य गुणा हि **प्रभुणोदिताः** ।
यदि स्युस्तादृशा धर्माः सर्वज्ञत्वादयो न किम् ॥ १०१८ ॥

31. Under the Sutra 3–2–18, Srimad Acharya states in **अनुव्याख्यानं** as under, in the Verse 1105—

इत्याशंका निवृत्त्यर्थमाह वेदोधिपः प्रभुः ।
अत एवोपमेत्येव च अन्याभास विशेषिताम् ॥ ११०५ ॥

32. Srimad Acharya in his **अनुव्याख्यानं**, under the Sutra—**ओं न प्रतीके न हि सः ओं** ॥ 4–1–4 under the Verse 1717 states—

इत्यभिप्रेत्य 'न हि स' इत्याह भगवान् **प्रभुः** ।
प्रतीकसंस्थितत्वेन ध्येयो विष्णुः न चान्यथा ॥ १७१७ ॥

33. In Kathakopanishad 3–1, Srimad Acharya states in his Bhashya—

आत्मान्तरात्मेति विभुरेक एव द्विधा स्थितः ।
स विष्णुः परमे वायौ परेभ्योप्युद्धरूपके ।
शुभान् पिबति भोगान् स छायेव विदुषां **प्रभुः** ॥

God is present in His two forms Atma and Antaratma in Vayu (who is present in the heart) and enjoys the fruits of the good deeds of wise men. He is the Master—**प्रभुः** । Hence Vishnu is Prabhu.

॥ **श्रीकृष्णार्पणमस्तु** ॥

[Continued from Cover 4]

(25) महाभारततात्पर्यनिर्णयः (अध्यायः १७)

(26) Vishnu Stuti (Sri Satyasandha Mahan)

(27) Vinayaka Chaturthi (as per the Vedas)

(28) महाभारततात्पर्यनिर्णयः (अध्यायः १९)

(29) महाभारततात्पर्यनिर्णयः (अध्यायाः २३, २४, २५)

(30) महाभारततात्पर्यनिर्णयः (अध्यायौ २७, २८)

(31) Three Ratnas of Sri Vadiraja Mahaprabhu

(32) Mahimas of Srimad Bhagavatam

(33) Rishi Panchami Vrata Katha Mahima

(34) Dhruva—Supreme Devotee of Hari

(35) Sri Satyanarayana Vrathakatha Mahatmya

(36) Critical Analysis of Nyaya School
न्यायमतसूक्ष्मविचारः

(37) Sri Vishnusahasranama Bhashya Sangrahartha
Part I (1–106 names)

(38) Jolts of Jayatirtha

(39) Tirtha Prabandha–Part I—Paschima Prabandha

(40) Harikathamrutha Sara—Mangala Sandhi

(41) Glories of Brahma Tarka

(42) Harikathamruta Sara—Karuna Sandhi

(43) Sri Vishnu Sahasranama Bhashya Sangrahrtha
Part II (107 to 202 names)

(44) Tirtha Prabandha–Part II
—Uttara Prabandha

(45) Tirtha Prabandha–Part III
—Purva Prabandha

(46) Sangraha Ramayana—Tamil
(Bala Kanda and Ayodhya Kanda I Part)

(47) Harikathamrutha Sara
—Vyapti and Bhojana Sandhi

(48) Tirtha Prabandha–Part IV
—Dakshina Prabandha

(49) Vibhuti Tattva—Bhagavad Gita
10th Adhyaya—Bhagavatha 11th Skandha–16th Adhyaya—
Vayu Purana—Magha Masa Mahatmya–1st Adhyaya and
Harikathamrutha Sara–Pancha Vibhuti Sandhi

(50) Sudha Sangraha—in Sanskrit by Tamraparni Sri D. V.
Subbachar and English rendering by T. S. Raghavendran,
for the First Adhikarana 'Jijnasadhikaranam' consisting
of 88 verses in Anuvyakhyana

(51) Harikathamruta Sara—Pancha Mahayagna Sandhi and
Pancha Tanmatra Sandhi—combined

(52) Unparallel Mahimas of Tatparya Chandrika

(53) Three Rathnas of Mantralaya Mahaprbhu

(54) Sri Vyasa Karavalambana Stotram

(55) Sri Ranga Mahatmyam

(56) Mahabharatha Tatparya Nirnaya—Adhyaya 21—418 Slokas

(57) Sangraha Ramayanam—
'Sundara Kanda'—341 Slokas



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